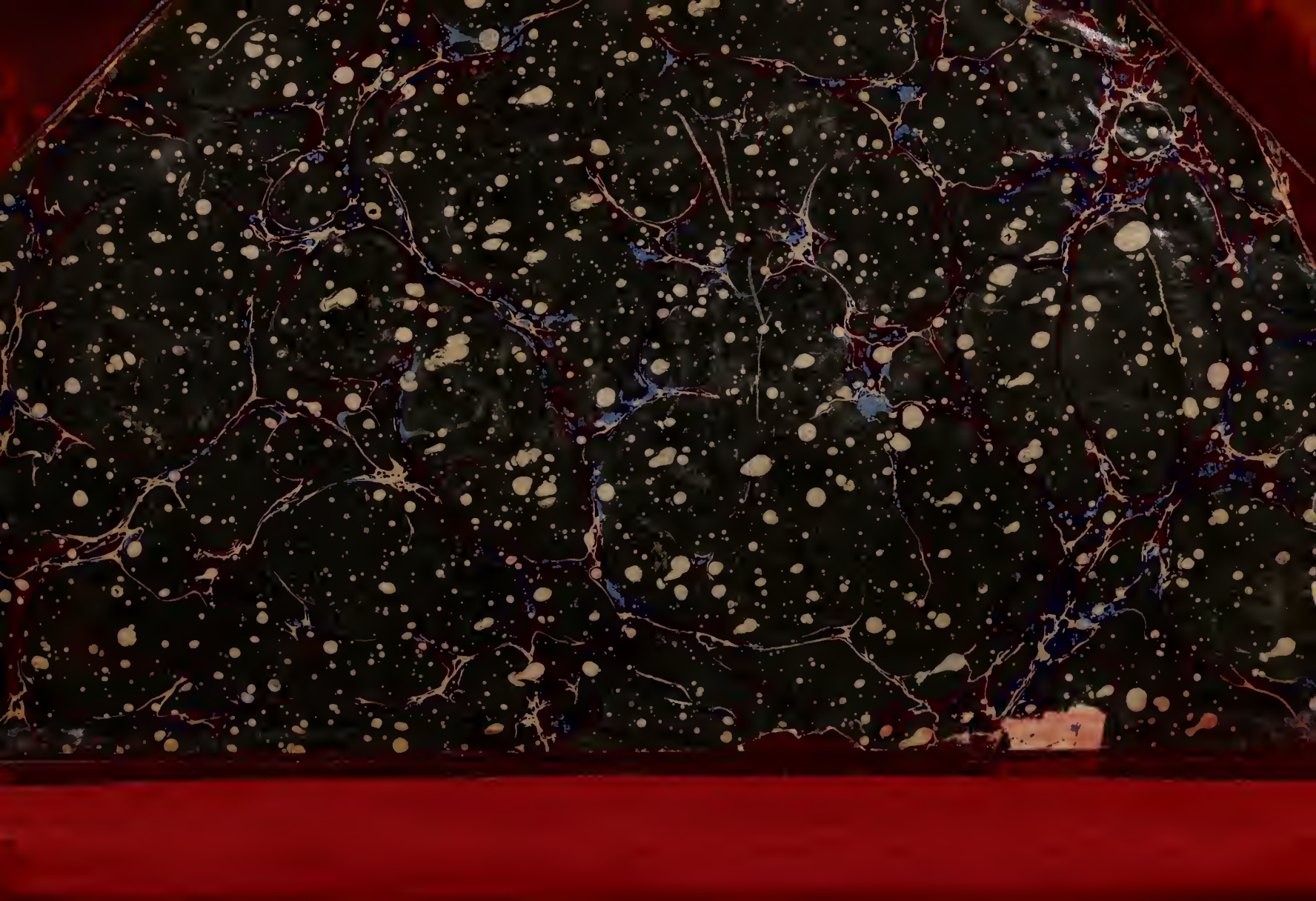

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WOMAN'S WORK FOR WOMAN.

PUBLISHED MONTHLY

BY THE

WOMEN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN.

VOL. XIV. MARCH, 1899. No. 3.

THE very critical condition in which Dr. Gillespie lies at his home in Elizabeth, N. J., under a stroke of paralysis, leaves all at the mission rooms prepared to hear of his death at any moment. Dr. Gillespie was last at his desk on January 17, and left with the purpose of taking one month's rest. Our hearts are with Mrs. Gillespie. The loved and honored Secretary is in the hands of the faithful God, whom he served and to whom he had committed all things against that day.——Feb. 16. And God took him. This is all we have time to add before going to press.

THE last letter from the lonely frontier of Bululand announces the arrival of Dr. and Mrs. Lippert at Elat, November 3, and "getting on nicely." With the coming of a lady, the bachelor station brightened up at once, and the kitchen was turned over without regret or reserve to her charge. In the middle of December they had fresh potatoes and sweet corn. Mr. Fraser's school was larger than ever because feuds between tribes had been adjusted and travel had become more safe. The schoolboys represented fourteen tribes, and eighty-nine of them had been present at one time. Attendance on Sabbath had doubled within a year and the house used for worship is now too small. All this good news is overshadowed by the fact that two white men have come to Ebolewo'e district "with their rum and all their vices." Some young Bulu, warned by the missionaries, refuse to drink or handle rum, and this angers the traders. Mr. McCleary thinks "this is a good sign and we are glad the break is coming. Now we have to work, for there are new forces working against us."

WITH all other losses of the Africa Mission, it is peculiarly regrettable that a brother beloved, Mr. Oscar Roberts, has been "led"—he would say—to offer his resignation. Mr. Roberts was of the reinforcement of '94, and all his service in Africa has been an expression of deep devotion to our Lord. He bears in his body "the marks." We shall probably hear of him next in Johannesburg, a congested center of population in the gold fields of the Transvaal.

SINCE the calendar was in type, page 82, the veteran missionary, Rev. R. H. Nassau, M.D., has arrived in this country from Gaboon, and also Mr. M. Henry Kerr has been obliged to bring back Mrs. Kerr who went out, a bride, with the Africa party last summer.

THOUGH Mrs. Dale was met with pressing invitations in other directions, upon her return to Syria, it is settled that she is to stand by the girls' seminary at Beirût, for the present. She finds "nothing so gratifying" as the loving welcome of Syrian women of all classes who came by scores to call upon her. Out of twenty-one in the room at one time, only one woman but had lost some member of her family by death during Mrs. Dale's absence.

MARCH and April are the hottest months in north Laos, when it is unsafe for a white person to be exposed to the sun in the middle of the day and Chieng Mai streets are deserted even by the Laos themselves.

DURING the recent political disturbances in China many missionaries, especially in Peking and Shantung regions, have undoubtedly been exposed to peril of life. Some of our brethren at Ichowfu had an alarming experience on a country trip in November, but by the good hand of our God upon them were returned to their homes without a scratch.

WE hear with great sorrow that Rev. R. F. Lenington of Brazil was thrown from his horse, breaking his collar bone. The worst of it was, he had to ride about twenty-five miles to get it set by a physician in Castro. At last report he was just about after five weeks in bed during the hottest season in Parana.

THE great Cardinal Newman argues, in one of his lectures, that the political state of a Roman Catholic country is "no prejudice to the sanctity of the church." He says:

"She regards this world and all that is in it as a mere shade, as dust and ashes, compared with the value of one single soul . . . . She would rather save the soul of one single wild bandit of Calabria or whining beggar of Palermo, than draw a hundred lines of railroad through the length of Italy or carry out a sanitary reform in every city of Sicily, except as these works tended to some spiritual good."

It was sincerely spoken. But what *sort* of salvation is it, which the Roman Church offers? Protestantism believes in a salvation which is efficient for this life as well as the life to come, which makes a bandit throw up his robbing and a beggar quit whining, which saves from viciousness in this mortal life. If in the hundreds of years that the Church of Rome had sway in Mexico, she had lifted the people out of their national vices of gambling and laziness, railroads would have come the sooner and it would have been no discredit to the Church.

A CHAPEL, 50x26 feet, was dedicated at Vera Cruz last October. The lot on which it stands, with a parsonage of three rooms, is worth over $2,000 and is the gift of one of the elders in the church. The whole cost of building was $2,350, of which one-fourth was contributed by the church and the balance by English and German residents. Vera Cruz has a population of 30,000; average attendance at Sunday services, 75.

IN the school of fifty girls at Mexico City, twenty-eight were house pupils and, of these, twelve are members of church. Besides charge of such a family, the teachers have been qualifying themselves for first year examinations in Spanish.

READING in the morning paper a few days ago about the Chinese rebels in "An-hui" and of their behavior at "Ku Yong," to how many of us would those names have conveyed a glimmering idea of location if we had not read last month about Mrs. Abbey's itineration and of that small walled city where she spent a Sunday, thirty miles from Nanking? Oh, it is the people who are up on foreign missions that get twice the worth of their money out of the newspaper.

CONSIDERABLE ingenuity must be required to live as Dr. Eva Field and Miss Shields have been living, all over that hill in the city of Seoul. At the top was their bedroom in Dr. Avison's house, midway down the hill their study—writing-desks and medical books, while kitchen and dining-room were at the foot near the government hospital and dispensary where they spend a large part of the day. They will be less migratory when the Utica Presbyterial Society gets its proposed building completed in the capital of Korea.

THEIR first hospital case has been accepted by the new medical women at Seoul as a signal of further blessing. A Korean woman having cut her own throat in anger, at first refused to stay with the physicians to whom she was brought by her husband, but five days after she relented and begged to be taken in, and when she went down to her house she was both healed in body and praying to God for forgiveness of sin.

AT Otaru, Japan, seven men and women united with the church on the second Sunday in January. Three Sunday-schools and two day-schools celebrated Christmas with Miss Rose, a timely box from Long Island furnishing decorations for the tree.

NO evergreen trees at Tabriz, Persia, so they use oleanders at Christmas.

ARACAJÙ, the capital of Sergipè, has superseded Larangeiras, from which it is fifteen miles distant, as a mission station, and Mr. and Mrs. Finley and Miss Williamson have already removed to the more progressive city, where the believers number about the same as in Larangeiras. The school at the latter place has not lost its prestige and will be continued in charge of a Christian Brazilian girl as a day-school.

A CANTATA, "Jesus of Nazareth," was sung by seventy voices, under Miss Florence Smith's direction, at the closing exercises of Barranquilla school, and won great applause. Recitations from the prophets were arranged to alternate with chorus or solo or trio, so that the Colombian audience had the opportunity to form a judgment upon the Bible of which they are taught to be afraid.

LETTER FROM ADMIRAL DEWEY.

THE CHINESE IN THE BATTLE OF MANILA.

United States Naval Force on Asiatic Station.

Miss Ellen C. Parsons,
No. 156 Fifth Avenue, New York:

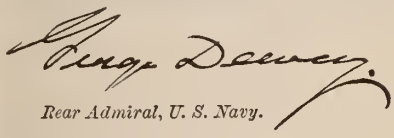
Flagship Olympia,
Cavite, Dec. 3, 1898.

Dear Madame.—It gives me much pleasure to acknowledge the receipt of your letter of October 15th, and to give you the information requested in regard to the Chinese whom I recommended for admission to the United States as a reward for their services on board the vessels of the squadron under my command during the battle of May 1st, 1898.

These men, to the number of about fifty, are nearly all stewards, cooks and mess attendants, and some of them, including my own servants, have served in our Navy on this station for fifteen or sixteen years. Like everyone else on board ship, they had their special stations for battle, some at the guns and others supplying ammunition to them.

The reports of the commanding officers of the various vessels show that the Chinese thus employed rendered most efficient service and fought with the greatest zeal and enthusiasm for the nation whose laws do not permit them to enter its territory. Under these circumstances it became my duty to bring the behavior of these men to the notice of the Government, and to request that, as a partial reward, they be allowed to enter the United States should they so desire.

I am unable to inform you as to what action has been taken by the Government in this matter. Very truly yours,

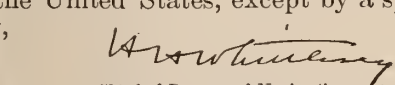


Rear Admiral, U. S. Navy.

LETTER FROM THE DEPARTMENT OF THE NAVY.

Washington, D. C.,
January 27, 1899.

Replying to your letter of the 25th instant, regarding the admission to the United States of certain Chinese, as a reward for their services at the battle of Manila, I have to inform you that this question was referred to the Department of State and Treasury Department, and this Department was informed by them that the Chinese could not be admitted to the United States, except by a special act of Congress. Very respectfully,



Chief of Bureau of Navigation.

The first church for Chinese on this continent was organized under the auspices of the Presbyterian Board of Foreign Missions, in 1853, at San Francisco, and, ever since, the claims of this race have received due recognition from successive General Assemblies. Presbyterians therefore, by their history, as well as prompted by individual sense of justice, are peculiarly bound to desire a national endorsement of Admiral Dewey's recommendation in behalf of the Chinese who fought with his command at Manila.

Our readers will be warmly interested in both letters presented above, and will wish to manifest their interest. It will be a simple matter for them to keep in lively remembrance, and help our government and people to remember, the debt which the Nation owes to itself to see requited. Shall our brave countrymen be honored as they deserve, and the alien who stood by their side be ignored?

Admiral Dewey's letter was received the day after our February issue went to press.

OUR MISSIONARIES IN MEXICO AND GUATEMALA.

Mrs. Hubert W. Brown,	*Apartado* 305,	Mexico City,	Mexico.
Miss Clara E. Browning,	"	"	"
Miss Mary McDermid,	"	"	"
Mrs. C. C. Millar,	"	"	"
Mrs. C. Scott Williams,	San Luis Potosi,		"
Miss Edna Johnson,	*Apartado* 91,	Saltillo,	"
Mrs. William Wallace,	" 86,	"	"
Miss Jennie Wheeler,	" 91,	"	"
*Mrs. D. J. Stewart,		Tlaltenango,	Mexico.
Mrs. C. D. Campbell,		Zitacuaro, Michoacan,	"
Mrs. W. E. Vanderbilt,		" "	"
Mrs. Geo. Johnson,		Chilpancingo, Guerrero,	"
Mrs. Isaac Boyce,		Jalapa, *via* Laredo, Texas,	"
*Mrs. E. M. Haymaker,		Guatemala City,	Guatemala.
Mrs. W. F. Gates,		Quezaltenango,	"

*Not in formal connection with the Women's Societies.

EVIDENCE OF THE GOSPEL INFLUENCING MEXICAN LIFE.

We have constant evidence of the power of the Gospel among the fifty girls who compose our school family here in Saltillo.

Quarreling is almost unheard of, and that among a people of touchy disposition, who seem to delight in petty bickerings for the sake of a reconciliation scene. Duties, both in housework and study, are fulfilled on the part of the girls in an orderly, faithful manner which, I think, is a sign of grace in naturally superficial natures.

Another thing, apparently insignificant, shows the power of the Gospel in daily life. Mexicans are, according to our ideas, a blasphemous people, calling on the name of the Lord or the Virgin or some saint with every other breath. "Bless me Jesus" is such a common expression that even converted persons use it without stopping to think what it means. We all know how hard it is to break off the habit of using even bywords, but, notwithstanding, our girls have succeeded pretty well in conquering this practice of taking the name of the Lord in vain.

It is wonderful to see how the stolid faces begin to light up as the soul awakens within. At first, I could see nothing beautiful in these Mexican girls. They all looked alike—hopelessly commonplace—but I find that my standard of beauty has changed, and the dusky Fernandas, Sebastianas and Angelitas have proved as interesting a set of school girls as you would find anywhere.

In answer to the question, "Is it hard for Romanists to grasp the gospel truths?" I should say that it depends upon circumstances. In the Christian atmosphere of the school, with daily Bible study, entirely cut off from Roman Catholic influence, the old manner of life seems to slip off like a loose mantle, and the spiritual nature blossoms forth as naturally as a plant under proper conditions. But under the usual circumstances of home-life, it certainly requires great force of character for a young convert to brave public opinion and the custom of centuries by taking a stand against the church of his fathers. When the mind is in the proper attitude, salvation by Christ the only Mediator is easily understood, but it is most difficult to persuade the average Mexican Romanist that there is a "more excellent way."

During the nine years* since this school was established in Saltillo, thirty-three girls have been graduated and have engaged in Christian work either as teachers in mission day-schools or in Sunday-schools. Many drop out before completing the course, but I do not know of a single girl who has gone back to Romanism after being with us.

You may remember the case of Amalia.† After spending a year in the school, she went home for vacation to the *hacienda* where her father was employed. The wife of the rich owner had taken a great fancy to Amalia and was much distressed because she had become a Protestant, and tried to bribe her by offering to take her to the World's Fair in Chicago, paying all expenses. But Amalia remained firm in her resolution to return to us, and actually had to slip away stealthily from the *hacienda* for fear of being hindered. She was obliged to leave us after two years, for family reasons, but at last accounts was still letting her light shine.

One of our most faithful girls in school was first attracted to the Christian life by noticing the affection and peace which reigned in a missionary household.

I must tell you how another girl carried the Gospel into a ranch where missionaries had not been able to enter before. Carmen was visiting there, when

*Ten of these passed out of the school last November—"all true Christians, though we do not claim for them the talent of some preceding classes."

†See WOMAN'S WORK, March, 1893 and 1894.

the owner requested her to open a school. A short time after the school was started she wrote: "I thought I knew the Lord's Prayer, but that first morning I was so frightened I could not think of a single word." The dear child has no more music in her voice than a crow, but she went on the principle that she could do "all things through Christ," and so she taught those little heathen to sing gospel hymns. Her pupils became so enthusiastic over their lessons that some of the parents wanted to come to school too, and Carmen appointed an evening for them all to come, and invited the nearest Protestant minister to be present. So the first gospel service was held in that place, through the influence of that timid teacher.

Although Mexican girls are my hobby, I do not want to leave the impression that they are the only people who have been benefited by the Gospel in Mexico.

In 1896, the government of this State wished to send four young men to the United States to be educated for teachers in the State Normal School located in this city. Two of the number chosen for this honor are members of the Presbyterian Church, one having been for years a little serving lad in the home of a missionary. These young men have now returned to be shining examples of Christian manhood among the youth of Mexico. Although occupying prominent positions in a country where the Protestant is scorned, they are always found in their places at the much despised Protestant services, and one is superintendent of the Sabbath-school. Another of the students, now principal of the Normal School, was formerly a minister in the Methodist Church, and by sheer force of Christian character has won the respect of the entire community.

THE HAPPY MEXICAN MOTHER.
After a day in town.

Years ago a little street gamin was converted, and to-day he is called the "Moody of Mexico." Juarez, the great apostle of liberty in Mexico, said over thirty years ago, "The hope of our country lies in Protestantism," and surely a brighter day has dawned since the power of the Gospel has entered the hearts of many, making its influence felt even in high places.

Edna Johnson.

CHRISTIAN TESTIMONY—TWO INCIDENTS FROM MEXICO.

We had a delightful communion service last October. Some French Protestant parents, living in a city twelve miles from Jalapa, were anxious to have their only daughter make profession of her faith in Christ. Mr. Boyce and I went out to visit the family. We found them very intelligent, earnest Christians, who had been denied the privilege of public worship for a number of years on account of living where there was no evangelical church. The family came in early, to attend Sabbath-school before service. I never saw people so happy over being able to be present once more in a Protestant church. The young girl of twenty years is most interesting and her parents have trained her well, religiously. Her uniting with the church may mean financial help to it as this family is in good circumstances; our people are so poor.

There were also present a German family, an English woman and several Americans, together with a good congregation of Mexicans. The latter are always pleased to have foreigners attend our services and take part.

Several years ago a letter of mine was published in WOMAN'S WORK asking the prayers of God's people in the homeland for one of the girls of Saltillo school,

who was persecuted by her family and the priest, on account of her belief. Her name was Pilar. She died a few weeks ago. I translate for you a part of a letter received from her husband. He says:

"It is not necessary for me to say how sad it is to bear up under the loss of my wife; and the more so from the fact that we had passed the days of our married life so happily and tranquilly that we could not but feel that God dwelt with us. My dear brother, the last days of my wife arrested the attention of all our Christian friends who visited our home, so entire and complete was the faith that sustained her in the midst of intense suffering. September 14, at 7.30 A.M., after singing in a low voice a verse of the hymn, 'Jesus keep me near the Cross,' she caught me in her arms and we joined in prayer, and after a few words of parting she cried, 'I am dying in Christ! Oh Christ, help me! Isaiah, my own, good by.' These sweet, touching words are continually ringing in my ears and bring the tears welling up in my eyes. Heavy indeed has been my loss, but what shall I say? 'The Lord gave and the Lord taketh away, blessed be the name of the Lord?'"

Such is the testimony of another of God's chosen ones in this benighted Mexico.

Annie R. Boyce.

OCCUPYING A NEW CENTER IN GUATEMALA.

[Upon return from furlough, Mr. and Mrs. Gates have removed from their old station to Quezaltenango, 125 miles northwest from the Capital; population 40,000. Readers of Year Book please note the change, March 14.—EDITOR.]

ANCIENT STONE IDOL IN GUATEMALA.

It may be interesting to you to know that we have safely arrived in Quezaltenango* and are becoming settled in our new field. It seems that the sphere of usefulness is growing for us and we are well and full of faith and hope for the advancement of God's kingdom in this place. We arrived the day before Christmas, and had two good services on Christmas Day and, since, have made many calls and distributed tracts. I believe there are a few people here who love the Lord and we must cheer and help them all we can, for the tide is fearful that draws men to serve evil.

**Pron.* Kez-al-ten-an-go, accented on 2d and 4th syllables.

New Year's eve the city was brilliant with lights and music celebrating the installation of the new mayor, but before the evening had advanced very far he suddenly died—some say the cause was heart disease, but God knows why he was called just then. The revelries did not stop. The people were so full of wine and wildness that even death seemed to make no impression on them, but in the morning when they woke up to the real facts, the bright colors on the government buildings were exchanged for black.

If I had time, I could tell you much about the idolatry of this country, not only in the present, but in the past. It appears that when the Spaniards came over here they simply changed the form of the idol which they found here. Before, it was a hideous monster carved in stone, the remains of which we find in various parts, having been unearthed by excavations made for buildings, roads, etc. The stones do cry out in Central America, telling of God's ancient judgments, and warning men that He is a God of justice as well as mercy and will not endure iniquity forever. As I say, the Spaniards changed the stone monster for a wooden image of the mother of Jesus. We cannot expect that God will favor the worshipers of this idol any more than he did the ancients, who were apparently hunted from mountain to

mountain, resorting to cliff dwellings as a place of concealment from their enemies. No doubt thousands of those idolaters perished from hunger and wild beasts. May God help us to speak the truth in this land of error.

I send you a few photographs of remnants of antiquity which I have come across. I find my camera useful many times.

You must all continue to pray for us, as we are in a degree alone on this great field and we need all the sympathy and cheer you can give us. I am not afraid. I know that at least we can testify for the Lord. We are always privileged to do so; the world will always receive it, but sometimes to edification, sometimes to condemnation.

Clara F. Gates.

ANCIENT STONE IDOL IN GUATEMALA.

No church in Quezaltenango, nominal Protestants 75, population 21,000.

IGNORANCE IN MEXICO THE MOTHER OF SUPERSTITION.

Last night (December 27) there was a clear winter sky when the full moon rose over the eastern hills of the Valley of Mexico, just the kind of a night for the total lunar eclipse which took place.

The boys and I stood at our east window watching it and I called to the servants to come also, but they hesitated and one remarked, "It isn't good to look at it; harm may come to one who does." This woman is fairly intelligent and I was surprised that she held to that old superstition. Taking a candle and objects at hand on the kitchen table, I tried to explain something of our great solar system and the cause of the eclipse. My listeners were still incredulous, though willing to look at the silver moon as the shadow passed away. It was plain to the naked eye and a natural phenomenon worth seeing.

I was reminded of a similar incident at the time of the total eclipse in March, 1895. I had gotten out a field glass and was desirous of watching the eclipse from beginning to end, but my old Mexican nurse protested "it was not good to watch it; harm might come." "What harm"? I inquired. Well, she did not know just what, but she wished me to stay away from the window. I tried to explain an eclipse to her and she finally watched with me, saying, "God forgive me if I do wrong."

When our third little son was two weeks old, nurse said to me, "Ever since the night of the eclipse I have never ceased to pray to the saints and the blessed Virgin to protect you from the harm that your presumption might have brought upon you and baby, and my prayers have been answered."

That nurse likes to read and is interested in the politics of the day, yet she is a fair example of many who are in bondage to queer superstitions because they know next to nothing of the great world in which we live.

We read of similar ideas regarding eclipses among the Chinese, and tribes in Africa who beat their drums to drive away the evil spirit which devours the moon. They are all examples of ignorance making cowards of people, and were it not for the thousands of schools all over our own beloved country, doubtless we would be as fearful as the nations who "sit in darkness," where the Light of the World has not penetrated to lighten the mind as well as the soul of man.

Wilma J. Brown.

VISIT TO THE GIRLS' DAY-SCHOOL, MEZQUITAL, MEXICO.

THE TEACHER.

I have just returned from a three weeks' trip to a number of our congregations near the frontier, and by the aid of a jersey, an overcoat and a Mexican shawl have managed to keep from freezing, as I tried to work and sleep in the cold adobe houses in which I was lodged from time to time.

President Diaz arrived in Monterey, "the Chicago of Northern Mexico," the day before I got there. He had not been in Monterey for some sixteen years, and during that period the place has become transformed from an old-fashioned Mexican town into the most prosperous and progressive city of Northern Mexico. Months had been spent in adorning herself for the occasion of the President's visit. Money had been lavished in tasteful and appropriate decorations everywhere: on the great brewery which supplies most of the beer for the country, on the smelting works with over a million dollars of ore piled up in their yards, on the new theater, the bath-houses, post office, bank buildings, and handsome private residences built of stone and brick and finished in the latest style. The papers, half laughingly, half seriously, spoke of the city "receiving her king, and doing him homage as the regenerator of Mexico, and the fountain of all blessings which the country has enjoyed the last twenty years." I would have liked remaining two or three days for the festivities, but I had arranged to attend the examinations of our day-school in the *hacienda* of Mezquital, some three leagues from Monterey. This school was established ten years ago and we all feel proud of the work which it has done.

Don Antonio, the *cacique* of the place, sent his coach into the city to take me out, together with the Monterey pastor and four or five young men who are interested in educational work. On arriving at noon, we were ushered into Don Antonio's house, consisting of two large rooms, in one of which a table was spread for some twenty-five. Fried chicken, roast kid, *frijoles* (beans), *tortillas* (corn bread) and squash prepared with sugar-cane molasses formed the bill of fare, and a band discoursed sweet music for our especial benefit. After dinner we went over to the little schoolhouse, built at Don Antonio's expense and used for school and church purposes. I was asked to preside, and immediately occupied one of five immense rocking-chairs ranged in front of the table. To my left sat the pastor of Monterey church, and one of the *alcaldes* (officials) of the municipality. On my right were the teacher of the public school for boys, and another pastor who is my old pupil. The adobe walls were decorated with a large picture of Hidalgo, "the Washington of Mexico," a chromo illustrating the fall of Jericho, and splendid maps of the State of New Leon, accurately drawn by the advanced pupils, the counties distinguished by different colors. There were, besides, samples of sewing and embroidery done by the girls. The main body of the room was filled with parents and friends of the school, who took an intense interest and pride in the examinations.

The teacher, Miss Alexandra Frausto, one of our graduates from Saltillo and of several years' experience in teaching, has brought the school up to a high grade by her thorough and orderly methods. I noticed that her thirty girls wore tasteful dresses such as might be seen in any of our schools at home, and in this respect a great advance has been made during the last ten years in Mexico.

Besides examinations in the ordinary branches, I was specially interested in that in "civic instruction." Girls, eleven to thirteen years of age, described with promptness and accuracy the government of the municipality in which they live, the organization of the state government, rights and obligations of Mexican citizens, collection of taxes, and

all the essential features of local and federal government, as it exists here.

At night they had a little "school feast." The scaffolding and furnishings of a small theater, which is rented to companies of traveling actors from time to time, had been loaned for the occasion and was set up on the common in front of the thatched, adobe schoolhouse. Lanterns and lamps; hung on branches of neighboring trees and on the theater walls, mingled their light with that of the moon, lending quite a romantic tinge to the scene. About one hundred friends of the school sat on benches under the open sky while probably a hundred and fifty more of the *pueblo*, wrapped in blankets and wearing their high peaked *sombreros*, stood on the outskirts, encircling the seated people and listening with respectful attention. As the thirty pupils came out on the platform, with their white dresses and sweet faces, and recited poetry and patriotic speeches and sang choruses, they formed under the spell of the moonlight a most interesting picture. Dialogues and original compositions were introduced. The exercises were brought to a close by four short speeches. Two were made by professors in the State Normal School at Saltillo, who are active Presbyterians. They spoke of the great benefits which the *hacienda* had received from this school, and of the duty of parents to co-operate more thoroughly with the missionaries who had so long interested themselves in their welfare, and to try to put the school on a self-supporting basis. These speakers were followed by two of our Presbyterian preachers, both of them young men, and the exercises closed about eleven o'clock.

The girls at Mezquital show the effects of constant and intelligent efforts in the building up of such a school, and the present teacher has gained an entrance into many homes where a missionary or a minister would not have been received at all. Almost all the children are from Roman Catholic families, who, socially and religiously, have no use whatever for Protestantism, but who so far appreciate the benefits of our education as even to take pride in the record made by their children in Bible history and the Shorter Catechism, and are perfectly willing to have them attend our public religious services under supervision of their teacher. Here, as elsewhere, I have noticed the absolute confidence that the Roman Catholic parent has in the integrity and trustworthiness of our heretical teachers, and that they seem to have no compunctions about placing children under their watchful care. While our efforts in interesting parents to come to our services there have failed so signally as to make us think seriously, at times, of giving up this school, the influence of Miss Alexandra has led some of them to lay aside prejudice and attend services. When one sees the affection and confidence which all these children have had in their successive teachers, and the difference between them and the children of other families, he cannot help feeling that the money has been well spent.

Lest you may have formed an exaggerated idea as to the capital which the mission has invested in this school, I might say that it has cost us about $5.50 (gold) a month to do a work which could not have been done anywhere in the United States for less than $25 or $30 a month.

William Wallace.

Saltillo, Dec. 28, 1898.

ITEMS FROM REPORT OF CHILPANCINGO FIELD, GUERRERO, FOR 1898.

Rev. Geo. Johnson and wife, missionaries; 58 regular preaching stations, 11 other places where there are believers.

SCHOOLS.—In a number of places, "Priest has prevailed on parents to take away their children."—**Xochipala** Church sent one of their girls to be trained in Mexico City school.—**Mescala,** largely Aztec population, ignorant and fanatical. Here Trinidad Avila had charge of government school. She boarded in the family of a judge, and his wife has become interested in the Gospel.—In **Aguas Blancas,** on the Pacific coast, "the *hacienda* owners, whose chief business is cotton spinning, have opposed Protestantism. Still, religious services have been maintained, and one young woman of the congregation started a school in which the Shorter Catechism is taught and which is attended by both Protestants and Romanists, and has a night department for the benefit of operatives in the mill." Mission pays nothing towards this school.—"In **Ahuacatitlan** we have a village of tough Indians. Here Romanist and Protestant quarrel all the time and the pot is continually calling the

kettle black. The missionary visited the place and attempted to reconcile the two factions. But a man who thinks in English and talks in Spanish finds it difficult to explain matters to those who talk in Spanish and think in Aztec, when they think at all. However, Romanists were pleased and wished to give us a feast,

HISTORIC CHURCH IN CHILPANCINGO.
Here the people proclaimed their independence of the Spanish crown in 1813.

and Protestants were happy from our visit. Both parties now invite the mission to establish a school and pledge to pay $5 a month on a salary of $12."

DIFFICULTIES.— "That Protestantism, to many, signifies only a liberalism which despises the Roman Catholic Church and lives a worldly life."—"Evil gossip is the bane of —— congregation, but no scandal has occurred and the Gospel has been commended by life and example."—"One of the American engineers on the survey of a new railroad emphasized the coming of Anglo-Saxon civilization to this isolated region by committing adultery with the young wife of a teacher in the government school, a man whom we were earnestly hoping would unite with the church."—"The chief enemy is godless indifference."—At **Tixtla** the priest paid sick people "6 reals a day" to receive Romish rites.—"In **Iguala** we can count on twelve persons. They are timorous, for this is an extremely fanatical town."

ENCOURAGING.— In **Acapulco**, where in 1874 six Mexicans were martyred for their faith, fanaticism seems dead. Had "delightful services and entrancing views of the rock-bound Pacific coast."—"**Jaliaca** is a small village in the *sierra*, west of Chilpancingo, a long day's ride over a mountain road through beautiful pine woods. The town itself is situated in a plain, through which run two rivers whose never-failing waters keep the rice and cane fields green all the year round. In plain sight are the two highest mountain peaks in the State, Tlacatepec and Teotepéc, the former of which shows its inaccessible summit covered with snow in the month of January. In Jaliaca we can count on fourteen persons who believe in Jesus as Protestants believe in Him."—"In **San Geronimo,** a mountain ranch, they have promised to build a church."—Gen. Alvarez, "who instigated for political purposes the worst persecution which Protestants have had to endure in Guerrero," placed himself under medical care of a Protestant preacher in Chilpancingo.

RESULTS IN PLACES VISITED FOR THE FIRST TIME THIS YEAR.—**Apastla,** 8 persons will now listen to a preacher; **Ahuehuetla,** 2 gathered in; **Teahuistla,** one believer gained; **Chapa,** one family hears the Gospel; **Apetlanca,** 14 persons interested; **El Cabario,** 12 interested; **Cuetzala,** one person, and **Cuetzla El Viejo,** 6 persons permanently interested; in **Chilacachapa,** one brother gained, another interested; in **Teanquisolca,** 8 people interested.

HOW WE WENT TO MISSION MEETING.

Held at Jalapa, Mexico, January 18–23, 1899.

Home again from mission meeting. I had given up going, but at the last minute, rather than be left alone, I packed up and went.

We started dark and early at 3 Monday morning, January 16, Grandpa Wallace, Jamie and I. Mr. Wallace had gone, several days before, a few leagues down the road to San Salvador to hold special meetings and baptize some babies. He joined us about 7.30 the same morning, and, a united though perhaps sleepy family, we went on to mission meeting. Jamie was about as wide awake as any of us. I had only to whisper "a ride on the choo-choo" into his sleeping ear when he was instantly wide awake, soon dressed and perched upon the baggage in the hall awaiting the coach to take us to the station. The through train north passes Saltillo at 1 A.M., the train south at 3 A.M., so we are pretty sure of "catching the worm" in whichever direction we go. When Mr. Wallace got on, at San Salvador, we proceeded to have breakfast as comfortably as we could in the regulation day car on a bumpity narrow-gauge road.

We hea ed coffee between bumps, and with bread and butter and oranges had a sumptuous repast.

The ride between Saltillo and Mexico City is not interesting. The scenery consists mostly of sand, wind, cactus plants and sagebrush. We stopped for dinner at San Luis Potosi, where Mr. Williams and Mr. Semple joined us on the way to mission meeting. Towards night we took a sleeper, for we were not to reach the City of Mexico until 7 o'clock next morning. There we had been invited to go to the school for the day, as our train for Jalapa did not leave until 5 o'clock in the afternoon. It was vacation at the school, but we found Miss Browning there with warm greetings and a good breakfast waiting for us.

When we left for Jalapa that afternoon, our party was increased by the Millar branch of the missionary family and Mr. Stewart. By this time we almost filled a car, though the Browns with Brownies three had gone on ahead, and others were to reach Jalapa, some later, some by another route. But there were enough of us to make quite a family reunion. Mr. Vanderbilt represented the Zitacuaro branch, Mrs. Vanderbilt being in the United States, and "the Campbells were (not) coming." The train swayed so and made such short turns that nearly every one in the car was sick before morning. Notwithstanding, all seemed in good spirits when we reached Jalapa about 5 o'clock next day. Mr. Boyce met us at the train and piloted us to our various hotels and boarding houses. He had arranged everything beautifully.

Jalapa is a pretty place, but rather moist for us dry, northern folks. It rained four out of the six days that we were there.

The meetings were held in the Boyce home and were most enjoyable. That means, to me, meeting the other missionaries and listening to the pleasant parts of reports and such things. I used to think (poor innocent!) that mission meetings are gatherings where only affairs of the Kingdom are discussed, a sort of little heaven where none of the earth earthy dares to enter. But in these degenerate days, when the motto on our oriflamme is "Retrench," we have to come down to earth with a shocking thud. Take off this poor evangelist's head, skin that one alive, shut up that school,—"you folks over there in the wilderness of sin can't hear the Gospel, supposed to be so freely given, because you have not enough *centavos* to pay any one to come and tell you about it." It sounds brutal in black and white.

Some time was spent in discussing the reduction of missionaries' salaries. Though we are not exactly rolling in luxury with present salary, on this inhospitable soil where everything except beans and *tortillas* are double in price what they are in good old *Estados Unidos*, we tried calmly to estimate what ordinary prudence requires and decided that, though we might *live* on less, we did not want to try it. Still, we may have to; so if the home folks hear of us raising coffee and *cane* for a living, I hope they will forgive their representatives in Mexico.

Our departure from Jalapa was celebrated by an excess of moisture and an earthquake. The street car did not run, as the mules could not get up the slippery hill from the station. *We* could slide down the hill, thereby proving our superiority over the mule, and thus we landed at the station, with wet feet and a clammy feeling in general. Those missionaries who were unfortunate enough to be fathers carried babies in their arms, while the more fortunate paddled their way unfettered. That night we reached Puebla, where we stayed until noon next day, giving us time to call at the Methodist school and to see something of the city. The school property is large and convenient. Electric lights, a good system of drainage just put in, an infirmary not quite completed, girls' school, boys' school, kindergarten, all in one block.

From Puebla we went straight to Coyoacan and had a few days' visit with Mr. and Mrs. Millar; at least I visited. Mr. Wallace had work which kept him busy every day until we started for home. After the earthquake and rain of Jalapa, Coyoacan was very restful and sunshiny. We stayed over Sunday, meeting the young men of the theological school and attending chapel exercises conducted by one of them. Monday we started homeward and reached Saltillo after an absence of exactly two weeks and two days, to find our front door key-

hole plugged with paper by some mischievous young Mexicans and the lock unlockable. Jamie and I camped on the front doorstep for half an hour or more, while Mr. Wallace went around through the school and church and finally found entrance to "Next-door to Paradise." It hardly paid him to enter, for the next day but one he had to start on a two weeks' trip north. Most of my time since has been devoted to cleaning house, for even Paradise gets dusty in Mexico.

Mary McOuat Wallace.

ADDITIONS to the church in Saltillo field, last year, were nine per cent. of the total membership. At the blacksmith's house on the *hacienda* of Ad Juntas, three generations were baptized, grandmother, mother, children. At Parras, Juano Delgado, "quiet, faithful, stubbornly persistent, built up a day-school of 22 pupils in the face of sullen fanaticism, and is the right arm of the session in church life."

EVANGELISTIC TRIP WITH THE DOCTOR IN PERSIA.

[From Oct. 1, 1897–1898, Miss Holliday spent all but three months touring, in which time she traveled 1,000 miles on horseback. The journey here reported was taken last August.—EDITOR.]

Dr. Mary Bradford and I made ready for a medical tour to Ardabil, a city about a hundred and fifty miles east of Tabriz and two days west of the Caspian. By a *day* in Persia you understand an *hour* of average railroad travel in the United States—perhaps a little less. We intended to take a circuitous route in going and returning, so as to visit as many Moslem villages as possible, and to be absent from Tabriz a little over three weeks.

The second night we had a delightful place to stay—in a large garden. The next day we went to a village, where we had a bath in a hot spring in the mountain side. It was enclosed in a brick building, very private and comfortable, though in charge of no person. The region through which we traveled abounds in these hot springs, many of them charged strongly with iron, sulphur, etc. Next day we reached villages where we went seven years ago on our first medical tour. We had a lively remembrance of the rudeness and general untamed behavior of the women where we remained for the night, and this time also we found them very rough, though much more tractable and polite than when we were there before. Perhaps as we have more experience and understand the people better, we know how to manage them, but I also think they have improved in some respects.

In the afternoon we went to a garden, and Dr. Bradford held a clinic, while I talked to as many women and girls as possible. There were good opportunities to say things which I hope they will remember. They urged me to go on, said my words were "sweet," and I should have felt encouraged had I not known their real motive for wanting me to talk was to see the gold filling in my teeth. You see how like children they are. In the morning Doctor, in one corner of the yard, was surrounded by a crowd of women, as she does not treat men, much to the disgust of that sex which is accustomed in all things to have the pre-eminence. The men often come and beg humbly, but except in rare cases of emergency or obligation, she will not receive them as patients.

A number of men gathered in another corner about an old man who was determined to get up an argument. In a loud voice he stated some of our doctrines and challenged me to a dispute, so I went over to where he was. I soon found he meant to do all the talking himself, not leaving me a chance for a word. This is a favorite method with them, and they will afterward boast they have vanquished you and you had nothing to reply. I did manage to get in some plain statements of truth, and told them that true religion consists in love to God and man, and spoke to them of their sins, which they always admit. The old man constantly tried to get off the subject of personal sin to some abstract point of belief, but I would not let him, and said: "You are afraid to hear what we have to say, because you know it is true. I did not suppose you would be like the women, who cannot hold their tongues and listen, but must always be talking." The listeners would laugh, and the old man would be ashamed and keep still a minute or two. "How is it," I asked them, "that Moslems cheat, lie, steal, murder, and are so wicked? Why is it

you always tell us you cannot be good, that Satan deceives you and throws you into temptation, and you are obliged to do his will? A true Christian has a Saviour who is stronger than Satan, and does not let us do those wicked things. His life in us makes us good and enables us to keep the commandments of God."

The old man replied: "Satan does not tempt you, for he knows you are his own and he is sure of you in hell forever, but he tempts us because he knows God is going to save us and we shall escape him."

I said: "What kind of a God is that who condemns and sends to hell those who love Him and keep His commandments in this world, and rewards and saves those who do His enemy's will, and sin against Him?" They did not seem to have an answer to this, and began to urge me to become a Moslem. The old man said: "Wretched creature, her heart is as hard as a stone; she will inevitably suffer the fires of hell."

I said: "That thought seems to afford you pleasure, but if in the last day we see you condemned we shall not rejoice, but grieve, for we desire your salvation."

We had much more conversation, but at last he began to beg me to intercede with Doctor to examine his sprained ankle. I said: "You are God's holy people; all knowledge and wisdom are with you; it cannot be possible that God would leave you and reveal healing secrets to unclean and accursed infidels." He said: "We know you have the treasures of knowledge of this world and we are poor and ignorant, but God orders it so because you have nothing to hope for in the hereafter, while there we shall have everything." We were the best of friends all through this discussion, and I felt so sorry for the poor man, blind as a bat to the truth. May the Spirit of God enlighten his darkness! I got Doctor to prescribe for him and we parted amicably.

The women began to urge me to be a Moslem. They had been telling the day before of their troubles and sins, and I said, "What! be like you, to swear and cheat, lie, revile and quarrel? Have a husband to beat and divorce me?" They said, "You would never be like us."

We remained over Sabbath in a small city where we had friends. We met a number of ladies at their house for a tea-drinking and a repast of fruit. They fell into talk about their family life, and it was sad to see their beautiful faces darkened and distorted by passion and jealousy, and their eyes flashing with hate, as they spoke of their rivals. One said, "I have told my husband if he marries another wife I shall poison him, and I intend to do it, but I suspect he has one now secretly in Tabriz." We had a call from one man who is trying to stop drinking. The use of liquor and opium is increasing fearfully among Moslems, both men and women, of the upper classes, and we find poor people also using opium freely.

We spent a Sabbath in Ardabil. Our stay was not marked by any special event. We saw the little colony of Armenians there and some of our Tabriz and Oroomiah scholars. It was very cool and delightful, and we were glad of heavy clothing for two or three days. From this place we went to some hot springs, at the dirtiest village I have seen. There are fifteen of various medicinal properties, boiling up out of the ground day and night, hot as one can bear with comfort, in some places too hot for bathing purposes. The spring where we bathed was about twenty feet in diameter and a couple of feet deep, charged with carbonic acid gas.

We also visited one large place noted for its carpet weaving, but it was sad to see how it ruins the eyes of the women, who work their intricate patterns in very poorly lighted rooms. Here, the women were rude and contentious. It is Dr. Bradford's practice to ask a few cents for medicine, or some equivalent, bread, eggs, or something within the reach of the poorest, because if they pay something they are much more likely to value and use the remedies. Many, also, are well able to pay. One woman became angry when asked to pay and kicked over Doctor's case of medicines, so she refused to treat any more patients there. They seldom act so badly, but all the women seemed so rough it appeared best to let them alone. In our last village they would not let us use their *samovar* because Christians would defile it, but they gave us a poor lodging, which was more than we expected.

Grettie Y. Holliday.

COLOMBIA.

SEVEN MEN ADDED TO THE CHURCH.

MISS HUNTER wrote from BARRANQUILLA, Jan. 8, 1899:

Just a note to tell you of the happiest New Year's Day that ever dawned for us here.

I wrote of the inquirers' class. These men have looked forward to taking their places among God's people at New Year's. Saturday night we had a beautiful service, in which our little company of believers gathered close together, and, while sounds of revelry rang out on the air all over the city, we sang praises to our King and as the New Year came in greeted one another lovingly in His Name. We celebrated the Holy Supper in the evening, as is our custom here. Memories of other seasons of sacred fellowship with absent friends, and with those now forever with the Lord, filled some hearts in the mission circle, as we sat together for the *first* time at the table of our Lord. But that which gave us joy unspeakable was the sight of *seven men* taking upon themselves vows of service to our Lord Jesus Christ. Five received the rite of baptism.

Two of these men just received to the church are fathers of children in our schools. The others are young men, as "fine specimens of noble, earnest young manhood as one can find the world around," to quote Mr. Lee. Two of the men are proprietors of the only business house which is always closed in this city on Sabbath. Of another, his employer said: "I have never seen a more remarkable change. His influence over the other young men in the establishment is wonderful. He is instant in season and out of season."

A Cuban and a Spaniard made their confession of faith standing side by side.

This Week of Prayer has been a season of thanksgiving. We have listened to the humble, loving prayers of these new converts with a fresh realization of the power of the blood of Jesus Christ to cleanse from all sin.

We leave at 2 A.M. to-morrow for a trip to a village about seven hours away.

MRS. WALTER SCOTT LEE wrote from BARRANQUILLA Nov. 30, 1898, the first letter we have had the pleasure of presenting from this new missionary:

: . . One cannot but love these Colombians, they are the dearest people. How warmly they welcomed us, and how their beautiful dark eyes smiled into ours as they did so! It is true that we have not yet come in contact with many living in sin and degradation, but many of these who are now Christians were once in that state, and when we look at them we feel encouraged to get to work and we anxiously study the language that we may soon become useful to the Master.

A PROBLEM.

Still we are not entirely useless even now. I have my own little special work among the Jamaican people (colored), of whom there are four families, besides some single people who are employed as servants. I had originally planned to have a woman's afternoon class and suggested that the men come to Mr. Lee's morning class, but they seem unwilling to mingle with those of a paler race and rather to prefer those of their own color in the afternoon, so I let them come. These people are as utterly heathen as though they lived in Central Africa, except for the fact that they once were under Christian influence. They have been a problem to the mission for some time, but the force has been so small that no one could be spared to work among them. Only think of it, of my four families, three couples I know have never been married, and of the fourth I am not sure. To ever educate them to the plane of right living seems almost impossible. However, we know that with God all things are possible, and just now I feel that I cannot "let Him go" until He bless me in my work among these Jamaicans.

I am to help Mrs. Ladd in the boarding school after vacation—about the middle of January. Just a word about

"ALASKA," OUR COTTAGE.

Mr. Lee and I vote it the dearest, most picturesque little home in the world. To be sure, "Alaska" has a thatched roof, no ceilings, and brick floors; and it faces directly on the street, so that Colombians, men, women and children, stop at our windows, look around the room at everything, and comment (in Spanish) quite as if this were a public gallery or a free show. Their lack of delicacy is so funny. Often when they have gazed sufficiently for their own satisfaction, they nod a smiling "*Adios*" and move on unconcernedly, as if that were quite the proper caper.

"Alaska" adjoins the mission property, and we are quite as one family. The thatched roof is pretty, besides being cool, and the brick floors, too, are cool and well adapted to this climate and I like them, though they do soil the bottoms of my skirts wofully.

I fear this is scarcely a "typical" missionary letter, but then I am not yet perhaps a typical missionary. However, I am very glad to be any kind of a missionary at all, and hope I may grow in grace and become a *good* one.

JAPAN.

THROUGH A NEWCOMER'S EYES.

MISS IDA LUTHER, who went out last September, wrote from KYOTO:

I wish you could go with us to one of the kindergartens and see about forty little Japanese boys and girls go through their games, make their little designs, say their little morning greetings, and make their bows which are so profuse. Also, to see them gather about the low table and take from their knitted lunch baskets a lacquer box of several compartments containing rice, sweet potatoes, fish and little cakes, and, after bowing their heads while the teacher asks God's blessing on their food, see them pick up their chop-sticks and eat as though they were half starved. The school under Miss Kelly's care had a picnic, and the children in their bright gowns playing in the great yard were like gaily colored butterflies flitting around. They are picturesque at any time. Many are turned away for lack of room. I attended my

FIRST JAPANESE COMMUNION

service last Sunday. We foreigners were placed on the front seat and were surrounded on all sides by Japanese. Before the sermon by the Japanese pastor, nine came forward to receive baptism. They were questioned and then baptized by Mr. Porter. After the sermon we all partook of the emblems of our Lord's death together. They, for the first time in their lives, and I, for the first time in Japan. It was a blessed experience to sit at His table with nine new-born souls brought out of heathen darkness into His marvellous light. Pray with me that I may be so used of God that I may have the blessed privilege of witnessing many take the same step.

INDIA.

MISS CARRIE R. CLARK wrote from LODIANA:

I have just returned from my day's work; went to five houses but gave lessons in only two. I have one little girl who is the most stupid pupil that I ever had but remembers her Bible lessons quite well, and I am so much interested in her mother that I would go even if the little girl learned nothing. This morning, in one of my favorite houses, there was a bigoted Mohammedan woman who just stormed when I sang a native hymn in which Christ's name occurs. She screamed forth her rage so that she quite drowned my voice; but I sang on to the end and, shutting my book, left without trying to talk as it would be utterly useless. It made me sad. These people say they are servants of God and that Christ is one of their prophets and a sinless man, but in their hearts they hate Him.

We are having a very large attendance at Annual Meeting—more than fifty adults and about twenty children. This has been a somewhat eventful week, socially, also. The Lieutenant-Governor of the Punjab, next to the highest official in the land, has been encamped in Lodiana with his retinue. It being the duty of all European women residents to call on his wife, Lady Young, we called. It was very formal, of course.

They have been having rather a trying time over at Ferozepore. A young girl of high Mohammedan family, in the hospital there, decided to become a Christian. Her family and friends were exceedingly angry. They persuaded her to go home, but she would not stay and returned to Dr. Helen Newton. They came one morning and tried to take her away by force, but she struggled and clung to her friends in the hospital, who were threatened with arrest in consequence. The whole Newton family have been in fear of their lives for several weeks. A fanatic was even sent for to murder them. The girl has come to Lodiana, hoping the excitement will soon pass away.

I am enjoying my work more and more as I come to understand the women better, and to speak with more ease. And I am very

well. With a bicycle it is possible to get plenty of exercise, every day, as a rule.

There have been special English services the last two Sabbaths, for young men who were here for University entrance examination. I was surprised to see the good attention paid. There were usually 300–400 present.

SYRIA.

VILLAGE SCHOOLS.

MRS. W. S. NELSON wrote from TRIPOLI, Dec. 5, 1898:

When Mr. Nelson went to Ghurzuz the first time after our return, he found the school boys assembled some distance away from the village, and just as he came in sight they began a song of welcome, and after he came up and exchanged greetings all walked back to the school. Here the boys were examined and made good showing of work done.

In many village schools the little children come about daylight. The mothers rout them out of bed and send them to school, not always because they are anxious to have them learn, but to get them out of the way.

At Safita, as Mr. Nelson was examining the boys in school, a priest from a neighboring village came in and was an attentive listener. Before leaving he begged for a Bible and went off with the school Bible under his robe. The muleteer that took home the traveling paraphernalia of the missionary, took back another Bible to replace this.

Last year, some of the little children here in Tripoli school were found using very bad language. Some of them had to be punished, and the teacher took time to tell her little folks how displeasing all this was to Jesus. She asked them if they did not want to ask Jesus to come into their hearts and drive Satan and all these bad thoughts out. Nearly all the little childish voices joined in petitions. At last one little boy said: "Dear Jesus, please come into my bad little heart, and, when you get in, please shut the door tight so that Satan cannot trouble me and make me say bad things any more."

Twenty years ago we had a little school in S——, where a boy, Daud by name, was a quick, bright scholar. This school was closed, but the boy went on studying, as well as he could alone, and finally was appointed teacher of the Greek bishop's school in his village. He was in this office but a short time when his Protestant ideas became very evident and his conscience would not allow him to teach. So he gave up a good living and supported himself at the loom. Later he joined the church and is exerting a sweet Christian influence in the village. The present teacher of the Greek school is much under his influence and is studying the Bible.

With such examples of the influence of the light of the Gospel as it shines out from these little village schools, you may know how hard it is to write of Meshta, Batroon, Rahbeh, Berbara, Taaboora, Kusba, Beterram, Gibrail and Marmarita, where the schools are all closed and the people are either without teaching or have the superstitions and traditions of these Oriental churches presented to them.

AFRICA.

DR. BENNETT wrote from ANGOM Station, on the Nkama River, Nov. 12, 1898:

DEAR FRIENDS AT HOME: To you this letter brings from the great "Dark Continent" a heartfelt wish that the New Year may be for each one of you full of happiness and sweet promise. How very good God is to us all! If we will honestly try to remember all the good things He has done for us during the year now so near its close, can we refrain from lifting up to Him a thankful "hitherto"?

Such good, helpful letters come to me from dear friends in America. Even during the busy war days, letters still came from those who love God and His cause in the heathen lands. Life has been very busy for me the past few months; missionaries have been sick, and work of different kinds has crowded thick and fast. But it is such a good thing, whether at home or abroad, to be busy in a good cause. The

DARKNESS IN AFRICA

is so great that at times I almost think I can feel it. Superstition, fetish, witchcraft have a terrible hold on the people. A man comes to my dispensary with disease far advanced. He says, "I have a witch. I have tried to kill the witch, I cannot succeed; you try!" A man comes in from the bush with many charms hanging on him. I ask, what is this for? what is that for? He laughs good naturedly and replies, "I am on a journey; this small deer horn is *biang esoli* (*biang* is Fang for medicine); it makes me invisible to any enemy I may meet on the path; if he shoots at me the bullets will not harm me, that is the *biang esoli!*" A small piece of hard wood hangs from bush rope tied around his wrist; that helps to show him a safe path through the forest. A leopard tooth hangs from a cord around his neck; this is "gun medicine"—it will make his gun shoot straight. A piece of iron with a tooth from a night civet fastened in it, gives him fortune in trade. A piece of old wood with a few nails in it prevents people cheating him, another iron charm tells him how to find the man who has wronged

him. A small horn with a hole in its apex he uses to communicate with the spirits of war, which let him know by signs whether he better make a palaver with certain other people or not. Another leopard tooth would tell him if he should fight. He takes a bowl made from a small log, fills it with water and holding the leopard tooth high in the air allows it to drop into the bowl. Then, if the point of the tooth points in the direction of the town of his enemies he will do well to fight them, but, if the root of the tooth faces towards the town, he will surely lose in a fight.

BEAUTY IN CONGO FRANCAIS.

In the garden around my house at Foulabifoum, grow banana and plantain trees, guavas, orange and pawpaw. Beautiful birds, butterflies and insects fly around at this season of the year, and the children bring me hundreds of objects of many rare and new varieties. After a long, tired day, a few moments given to preserving and arranging specimens often eases an aching head, perhaps drives off an enterprising fever. The best thing in Africa, to avoid sickness, is to trust God and keep busy.

THE NEVER-ENDING PALAVER.

Sin and superstition in all their worst forms are right at the very doors of the mission tonight. Listen to the drums beating as I write. It is in the town of the "*N'gee*" people; they are jubilant. Why? This morning one of their young men returned in his canoe with a girl stolen from another town. Now he has another woman to toil for him, while he sits in the palaver house all day and boasts, "I have stolen a girl from the Esibiken people. I did it *all myself*, what a great man, what a *real man* am I." To-morrow, perhaps, men will talk the "palaver," and then people will be shot in the darkness of night, or walking the forest path near the town, and those people shot are usually women. Why always women? I asked a man this question once, and he said it was more safe to shoot at a woman; she had no gun; a man might shoot back.

Let me talk with you, Endeavorers, through this letter, once again as in the old Colorado days, when you each one tried to excel in kindness to the medical student who was preparing for foreign service. It is the memory of your kindness that gives me confidence to plead for your prayers, that laborers and means be forthcoming in plenty to advance Christ's kingdom here on earth; laborers willing to go anywhere for our Master—*even to Africa.*

May it comfort you to know, that often when sick, in perplexity, a wee mite weary perhaps—the mail from home has arrived and I have taken the little package which was for me and shutting the door sat down and read your letters: somehow when I had finished I did not remember that I had ever been sick, perplexed or perhaps a wee mite weary, but found myself filled with new courage, thanking God for friends, realizing that loving hearts beat for me at home, and my own heart was filled with new longings to do better, and more consecrated work for God and Africa.

PERSIA.

HOUSEKEEPING.

MRS. CHAS. S. BLACKBURN writes from OROOMIAH:

. . . The hardest season in one way for housekeepers is the autumn as, here, it is cheaper to lay in supplies of almost everything for the whole winter. Housekeeping in Persia is a very different matter from what it is in America, and it takes one a long time to "learn the ropes." Fruit is good and plentiful, and in the season we get quite a variety of vegetables. Mutton is the chief meat. Our servant says he cannot tell the difference between beef and buffalo, which the Moslems mix with beef.

Mr. Blackburn is planning to go to Gavalan and I hope to go with him, as we can travel in our cart at this time of the year. It does one good to get out and meet the dear people with their simple, hospitable ways. Also it helps the people to have us come and be one with them, proving our interest and love. I can talk to them even if I do get my genders mixed up.

These are hard times for people here; wheat is so high in price, we

FEAR A FAMINE

this winter. Two years ago the mountain Nestorians were driven from Kurdistan by the thousands. Such beggars you never saw—with their half-naked bodies, often dog-bitten, taking what they could get for food, and that sometimes from our kitchen waste pails. Last year it was not so bad. This year the need will be chiefly among people who always live here, Moslems, Nestorians and Armenians, and often among those who have not been reduced to begging before and who will therefore suffer much through pride. They are beginning to die already, from weakness and disease caused by insufficiency of proper food.

But I believe God is planning some good in permitting this. Our being able to help the poor people by funds sent from England and America has opened the mountain field of Kurdistan to the Gospel as perhaps never before. Mr. Coan is there now, and we trust the Lord is using him to bring many souls to Himself in that dark region. Next week is Synod.

HOME DEPARTMENT

PROGRAMME FOR APRIL MEETING.—Topic: INDIA.

Hymn.—"My Jesus, I Love Thee."

Scripture.—The Lord's response, "Feed my sheep." John xxi.: 15–19.

Leaflet.—"Not for the heathen merely, but for Christ."

Prayer.—For more love to Christ, that we may show our love by service for India.

Business.

Map Exercise * (three minutes).—Compare India in size and population with Europe; with your own State. Point out mission stations and other places of interest.

Poem.—"Christmas in India."—Rudyard Kipling.

Original Paper or Abstract.—"What the British Government is Doing for the Education of the People of India, and What it is Leaving Undone."†

Original Paper or Abstract.—"The Present Religious Condition of India and the Opportunity it Presents to the Church."†

How our Missionaries Work in India.**—(*a*) In the Zenana, (*b*) In the School, (*c*) In Hospital, (*d*) In the Village. (Three minutes each.) Assign subjects to different persons.

Five Minutes for Items of News or Personal Incident.

Prayer.—For our missionaries in India, naming those having special need at this time.

Hymn.—Last verse of "The Son of God Goes Forth to War," by Heber, Bishop of Calcutta.

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* See leaflet, "Flash Lights on India." ** "What Is a Zenana?" "A Bit of Zenana Work." "About Foreign Hospitals and Dispensaries." For pronunciation of proper names, see "India, Questions and Answers."

† See "Missions and Politics in Asia," Speer (Revell, $1.00), pp. 100–112, and "Modern Missions in the East," Lawrence (Harper, $1.75), pp. 83–108.

LAWRENCEVILLE, N. J. (*Mrs. S.*) *Mary L. McLanahan.*

Systematic Study of Missions for Young People.

LESSON VI.—PRESBYTERIAN MISSION IN MEXICO.

Aztec Civilization.

European discoverers found in Mexico the highest form of civilization in the New World. The Aztec chieftainship was national in its authority, and there were legislative, judicial and military departments of government. The picture-written literature of the country included prose and poetry. Of 12,000,000 people in Mexico to-day, 10,000,000 are descendants of the primitive Indian race.

Romanism.

Spanish dominion extended over Mexico from 1519 to 1813. During that period the Jesuits served as agents of the Spanish viceroys in forcing Catholicism upon the natives, and in extorting money. Inhuman oppression accompanied these measures, resulting in infidelity and a distrust of all who profess the Christian faith.

Beginnings.

Accompanying the American army into Mexico (1846–1848), an agent of the American Bible Society distributed many copies of a Spanish translation of the Bible, some of which have escaped destruction by the Catholic clergy to this day. In 1866 Miss Melinda Rankin, with funds which she had personally raised, sent Mexican colporteurs into the field, whom she had trained. In 1872 our Board sent six missionaries to the City of Mexico.

Organization.

The entire work in Mexico is under direction of an Executive Committee, with sub-committees on Press, Schools and Property. The three presbyteries—Zacatecas, Mexico City, Gulf—belong to the Synod of Pennsylvania.

Stations.

There are now 8 Presbyterian stations, as follows: Mexico City, Saltillo, Zacatecas, Tlaltenango, San Luis Potosi, Chilpancingo, Zitacuaro and Jalapa. The 2d, 3d, 4th, 5th are north of Mexico City; 6th, 7th, southwest; the 8th is east.

Evangelization.

In each station the gospel is preached statedly, and there are frequently several preaching places in one city. Around nearly every center cluster sub-stations, to which our missionaries go with some regularity, and which are served in not a few in-

stances by native helpers. Itinerating sows the seed in remote places, and following years witness as fruition a substation, a Bible school, a church. The churches are ambitious to help financially.

Education. The educational work is carried on through the agency of 1 theological school, 2 girls' Normal schools and 26 day-schools. The theological school began with the first missionaries, but has encountered several interruptions and removals, having been reopened in its present location, Coyoacan, as late as 1897. Of the Normal schools, 1 is situated at Saltillo and the other in the City of Mexico. These institutions are far-reaching in their influence, for their graduates are entering the mission and public schools of the Republic, where they exercise a salutary power for the cause of Christianity. The day-schools are wholly supplied with Mexican teachers, many of whom are graduates from the Normal schools. Of course, religious instruction is an important part of the teaching in every one of these schools, and so the gospel truths are being carried by the children into their homes.

The Press. The present plant was put into operation in the year following the advent of our missionaries into Mexico. Besides 4 periodical publications, which include *El Faro*, and Bible school lesson helps, tracts and illustrated cards, a number of books have been issued. A hymn-book has been of great aid.

Carl I. Ingerson.

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POINTERS FOR EXPANSION OF LESSON VI.

[For a page map of Mexico see WOMAN'S WORK FOR WOMAN, March, 1894.]

AZTEC CIVILIZATION.—For facts about canals, agriculture, floating gardens, jewelry, feather-work, stone calendar, hospitals for disabled soldiers, condition of Aztec women, temples, human sacrifices and cannibalism—see Prescott's *Conquest of Mexico*, Vol. I.

SPANISH DOMINION.—"Extorting money." See "Mexico" in *Historical Sketches*, pp. 174–176. Religion under Spain.—See Prescott; *Mexico and the United States*, by Gorham Abbot, pp. 19–26, 101–109.

PAPER.

An Apostolic Woman—Melinda Rankin.

Opened the way for missions, 1852, sending Bibles across the border into Mexico—"could not get my own consent to run before popery"—her schools for Mexican girls in Texas and in Monterey, Mex. Six churches established by her direct influence. In perils oft—by yellow fever, by stormy voyage when the vessel was advertised "Supposed to be lost;" by persecution of Romanists, persecution by Christians of the Southern Confederacy; Mexican soldiers demanding "money or your life;" the wall of her house written over with "death to the Protestants." In 1872 turned her work over to the "American Board," Boston, from which it was passed on to the Presbyterian Board as best able to develop it. See *Twenty Years among the Mexicans*, by Miss Rankin.

DEVELOPMENT OF MEXICO MISSION.—Oldest congregations older than the mission are Cos 50 miles from Zacatecas; Mexico City, 1869, and others. Stations opened at Zacatecas '73, Guatemala City '82, Saltillo '84, Chilpancingo '96.

GUATEMALA.—Central American States are "disorganized military camps"—"a wonderful country, burdened with plenty"—"Central Americans are like a lot of semi-barbarians in a beautifully furnished house."—Richard Harding Davis in *Harper's Magazine*.

1524 Guatemala conquered by Spain, 1821 threw off the yoke, 1851 independence, 1870 liberal party in power.

PAPERS.

Martyrs of the Protestant Church in Mexico.

[See *Church at Home and Abroad*, March, 1892. In 1890, a missionary claimed a roll of 65 martyrs.]

The Bible the First Missionary in Mexico and a Missionary still.

General Missions in Mexico.

[In 1896, a total of over 600 Protestant congregations, over 16,000 church members.]

Liberated Mexico and Her Liberators.

What Before the Aztecs?

CONSULT.—*Mexico in Transition*, by Butler. *Mexico Past and Present*, by H. M. Johnson. *The Fair God*, by Lew Wallace. Sketch of Miss Rankin in *Eminent Missionary Women*; "A Pioneer Gone," in WOMAN'S WORK, March, '89. In same, March, '87, find "Chronology of Mexican History." *The Control of the Tropics*, by Kidd, 1898.

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

What is necessary in order for Chinese who fought at Manila to receive the reward proposed by Admiral Dewey? Page 63.

What was the origin and date of the first church for Chinese in America? Page 63.

Mention three weaknesses natural to Mexicans which grace has overcome in Saltillo school. Page 64.

Instance a Mexican girl's firmness of principle. Page 64.

Repeat the unusual testimony of a Mexican man to his wife's character. Page 66.

In the Chilpancingo report what races, what social classes, what businesses are referred to, and what Romish practices? Pages 69, 70.

Quote the old Moslem's arguments against Miss Holliday, and her replies? Pages 72, 73.

How does polygamy work in Persia? Page 73.

Mention two memorable Communion services. Pages 74, 75.

Locate "Alaska" on the foreign field. Page 75.

Why did the young Syrian throw up his position in the Bishop's school and what substitute did he accept? Page 76.

Who usually get shot in African palavers, and why? Page 77.

THY SISTER'S KEEPER.

Hark, how it rings across the sea
From distant shores and bears to thee
The anguished cry, "Oh, send the light!"
From sisters groping in the night.
How canst thou sit with folded hands
In slothful ease, when those far lands
Are trodden under foot of sin,—
Nor strive those burdened souls to win?

How wilt thou dare the Master face
When ended is thy day of grace?
Will He not say reprovingly,
"My child,—thy sister,—where is she?
For love of both I freely gave
My only Son. He died to save
From dark despair. His wounded brow
And hands behold!" What sayest thou?

Dost ask: "Am *I* her keeper?" Aye.
And where thy Lord, by thorny way
Through bleak and barren wilderness,
Doth seek His own 'mid storm and stress,
Thou, too, with outstretched hand shouldst go,
Striving to lift from depths of woe
Thy sister, lost in sorrow's night,
And lead her to His saving light.

Meta E. B. Thorne.

SUGGESTION CORNER.

FROM Pennsylvania:

"About that question of a woman's taking money, *missionary money*, out of her husband's pocket in the dead of night or broad daylight—banish it, give it an unlimited pass on the new trans-African railway, plunge it into the jungles and leave it there, for it is a relic of barbarism.

"A man loves to lay up treasure for himself by giving his wife missionary money if she has tact enough to ask for it in the right way. What if he does say he does not believe in missions? He does. Just see him chuckle behind his evening paper when his little daughter admits him into the secret she and mamma have known all the week—that they have saved nearly a *whole* dollar for that new hospital in China by making him eat bread pudding and baked apples for dessert when he likes ice cream and macaroons and plum pudding better, and he never knew it, either. Dear, cross old fellow! He loves to give it that way. Oh, there are many ways for 'John Anderson, my Jo,' to give his wife what is her due, without making her dream that she is a fit subject for the police courts!"

FROM a city in Western New York:

"As treasurer of our society I have made inquiries among the ladies as to whether they give from their own funds to the Woman's Board, and find that *nearly all do so.* A few contribute also to the regular church collections."

FROM New Jersey:

"No. of contributors in our Auxiliary 84
No. who give their 'earnings or self-denials'...Half.
No. who contribute to ch. coll. besides .....Half.

"We have no collection taken in the church for our society. There is usually a small deficiency which is made up by special solicitation from a few. I know of one church which has given the monthly concert collection to the Woman's Society for many years, and the church has been prospered."

From Pennsylvania:

"Of course it is perfectly legitimate to forward the monthly concert collection through *any* society of the church. Be sure first, however, that the collection is *taken*, for some concerts never heard of taking a collection.

"The Children's Band of our church 'stirred the session up' because we had no collection, and asked for the privilege of taking it up and forwarding it through 'their' Board. Two small boys are the present collectors, and the people have learned to avoid a blush by having their pence ready. One lad considers it a matter of conscience either to wait until your nickel is in his cap or until you tell him you haven't any. Woe betide you if the latter is the case, for the little lad's face reproaches you the entire month. If you want to see the people look as though they really *enjoy* the collection, let the children have it. Why, one time, one of our worst elders put in a whole dollar and smiled at the little deacon who passed the hat."

From Illinois:

"The 'Field Campaign' is one of the most entirely sane and practical plans for furthering missionary work we have had."

From Alexandria, Va.:

"In the foreign missionary society in which I have had the pleasure of working for the past seven years there are 180 members, many of them being mothers, none rich and only a few more than comfortably supplied with this world's goods. Only two meetings are held in the year, to which *all* are invited to come. The work of the society is carried on by an executive committee, meeting monthly, and composed of 18 ladies, whose duty and privilege it is to visit a certain number of women each month, taking to them books from the well-equipped missionary library, talking about the interesting people or places mentioned in the books, or in some other tactful way introducing the subject of missions. In this way the entire congregation has been *instructed* without knowing it! The missionary in Brazil who is supported by this society keeps in touch with his 'rope holders' through a corresponding secretary. The gifts of each *individual* are earned or raised by self-denial.

"I do think that when we can get the *many* so thoroughly interested that each *one* feels it a privilege to have a part in missionary work, it is much more helpful to the church than when only a few feel the responsibility."

INCIDENT OF THE ANNUAL MEETING AT TRENTON.

One of the delegates in attendance upon that meeting received a postal card from home, which it was necessary to advertise from the platform. It was written by her mother, whose pen, unwonted by long invalidism, had been stirred to action by the rare event of a three-days' separation from her daughter. The only address on the card was: "Third Presbyterian Church, Trenton, N. J.," and the signature was initials only. Still the owner was found, for the message it bore began with the charmed phrase "*Dear Maggy.*"

There spoke the mother-heart. Several hundred women were in that church, of whom a number were baptized "Margaret," but what of that? Out of them all her knowledge individualized one "Maggy" alone, her consciousness embraced just one, apart from every other "Margie" or "Maggie" delegate in the world. And she was justified. Her card went direct to the hand for which it was intended.

Are the springs of a mother's heart higher than the Divine fountain? The Good Shepherd calls his own sheep by name. The God of Israel spake to a heathen sovereign: "I, the Lord, which call thee by thy name." May He not speak again, in our day,—to an Emperor of Japan, who listens to the voice of nations that propagate His Word? or to one in China in his hour of humiliation?

A SILVER ANNIVERSARY.

The society of the First Church, Kittanning, Pa., celebrated its twenty-fifth anniversary on Sunday, Nov. 27, 1898. Rev. Dr. S. A. Hunter of Pittsburgh preached a delightful sermon in the morning. Rev. T. D. Ewing, D.D., of

Corning, Iowa, who organized the society when he was pastor in Kittanning, delivered the anniversary address in the evening. It is not surprising that the daughter of such a father should be called to the missionary work, and this call came to Rebecca Ewing, who went to Hainan, China, as Mrs. Paul McClintock, in 1882. A most happy relation exists in the fact that Mrs. McClintock is the adopted missionary of the society which was founded and nurtured during its infancy by her father and mother.

"The History of Twenty-five Years," which was read, contained a report of what work has been done and how done, also tributes to dear, departed members. It was full of encouragement for the future.

The treasurer reported money given amounting to a little more than $12,000. Two members of the Board of Managers have been in office ever since the society was organized and the treasurer for twenty years. One pleasant feature of the occasion was the "Silver Offering" of $86.

Juliette Robinson.

BOOKS RECEIVED.

Eminent Missionary Women. By Mrs. J. T. Gracey. (Eaton and Mains.) Cloth, 215 pp., 85 cents.

With characteristic good judgment and breadth of sympathy, Mrs. Gracey has selected her subjects for these 28 sketches. They are women of America, Great Britain, Switzerland, Norway. One lived in the last century, three are living now. They are representative, not of any one denomination but of evangelical, especially English-speaking, Christians, and were missionaries in all parts of the world. The volume is opened with the name of Mary Lyon, the famous educator, who "prepared" young women to be missionaries. Next is Mrs. Doremus, the American leader in organizing women's missionary societies. Third, comes one of the most gifted early missionaries, Fidelia Fiske. These sketches are concise, but they are not an herbarium. They have excellent vitality.

This is a very nice book; it deserves a more cheerful cover. We wish one more name had been included, that of the first American woman who went unmarried to Asia—Mary Reynolds, in 1830, afterwards Mrs. Schauffler of Constantinople. There are two or three slips of the pen also, as on p. 3, where we are told "there were more than 100 colleges for men in Massachusetts in 1836." It was evidently intended to say—100 schools or academies where boys could be fitted for college.

New York Charities Directory. (Charity Organization Society, 105 East 22d St.) Cloth, price $1.00.

This is a very complete and authoritative directory "to the philanthropic, educational and religious resources" of the Greater New York. There is a full index and thorough classification, as: "Class II. Temporary Relief of Distress"; "Class VIII. Reformatory."

One of the Two. Charles M. Sheldon, (Fleming H. Revell Company.) Cloth, 50 pp., 30 cents.

Not a story like "In His Steps," by the same author, but dramatic and calculated to make an impression for good.

Jerusalem the Holy. Edwin Sherman Wallace. (Fleming H. Revell Company.) 360 pp., ill'd. Cloth, price $1.50.

This volume is one of the results of a five years' consulate in Palestine. It presents, first, Jerusalem in the time of the Canaanites; then in the days of Solomon; then as Christ saw it, and, finally, as it is now, with its modern excavations, sacred seasons, &c. Mr. Wallace thinks the Jews will re-people the country and takes the Bible prophecies as they stand, regarding the Jerusalem of the future. His remarks upon missions are intelligent and sane.

Christian Science. Chas. A. L. Reed, M.D. (McClelland and Co., Cincinnati, Ohio.) Paper, 10 cents, postpaid.

An address delivered before the Northwestern Ohio Medical Association.

Some Marked Passages and Other Stories. Jeanne G. Pennington. (Fords, Howard and Hulbert.) 219 pp. Cloth, $1.00.

Twenty-ninth Annual Report of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

The Zenana, or *Woman's Work in India.* Vol. V., 1898.

SINCE LAST MONTH.

ARRIVAL:

February 1.—At New York, Rev. Arthur Ewing, from Lodiana, India, to join his family, who have been for some months at Dickeyville, Md.

DEPARTURES:

February 9.—From New York, Miss Alice L. Giles, to join the new settlement in W. India Mission.

February 11.—From San Francisco, Dr. Chas. F. Johnson, returning to Ichowfu, China, leaving his family in this country.

W. R Faries, M.D., and family, returning to Wei Hien, China.

Mrs. Mary L. Lane, returning to Chiningchow.

Rev. O. F. Wisner and family, returning to Canton, China.

To the Auxiliaries.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of the month, prayer-meeting third Tuesday, each commencing at 11 o'clock. Cordial invitation extended to each meeting.

THE Twenty-ninth Annual Assembly of the Woman's Foreign Missionary Society of the Presbyterian Church (Philadelphia) will meet in East Liberty Church, Pittsburgh, Pa. (Rev. Dr. Kumler pastor), April 26, 27.

According to the By-laws, "One delegate may be sent from each presbyterial society, each auxiliary, each young people's branch or band." Synodical and Christian Endeavor Societies working with us are entitled to the same representation. Cordial hospitality is extended to all delegates and missionaries who may attend the meeting. Board can be secured for those desiring it from $1.50 to $2.50 per day. Names of delegates and all applications for board or entertainment must be sent not later than April 13 to Mrs. S. S. Gilson, 313 Beatty Street, Pittsburgh, E. E., Pa. Full information concerning railroad rates will be given in the April WOMAN'S WORK FOR WOMAN.

MR. ROBERT E. SPEER, Secretary of the Board of Foreign Missions, will address the popular meeting on Wednesday evening.

AS Pittsburgh is centrally located and easy of access, the generous hospitality so cordially extended should be gratefully responded to by a large attendance. Let the veteran workers as well as the newest recruits muster for grand review on this pioneer missionary ground.

TREASURER'S books at headquarters close April 20.

FROM *month to month we have been noting with anxiety a defieit in receipts of the Board of Foreign Missions and of some of our sister Boards, and have been very thankful to report our own treasury in sound condition. Now, however, the grippe, which is said to be accountable for everything, seems to have reached us, and we are in arrears $5,000, Feb. 1.*

This is an alarming symptom, for we know that where head and heart are affected the pocketbook sympathizes, and an attack of foreign missionary grippe now would mean disaster for a year. Promptly resist its approach by use of the best remedies—keep your hearts warm with sympathy and your eyes fixed on the needs in the field and no grip can close the purse strings. *J. M. T.*

REPORT blanks are already in the hands of the presbyterial officers. Let the letter which accompanies them be carefully read, the blanks promptly filled in and distributed, and returned to headquarters on or before the date mentioned.

Home Life in Mexico, 2 cts., will be ready for March meetings. *Manuel Aguas* (A Hero), *Woman in Mexico*, as well as *Sowing and Reaping*, each 2 cts., will all be helpful.

The Little Dog in Missions, 1 ct., 10 cts. per dozen, a reprint from *Assembly Herald*, January, teaches a timely and needed lesson in a very attractive way. Do not forget to send postage when ordering a one-cent leaflet.

The territorial map in January WOMAN'S WORK may be obtained from us—1 ct., 10 cts. per dozen.

A few copies of the *Year Book*, 10 cts. each, yet remain. We have had an unusually large sale of this grand "missionary roll call."

LACK of space prevents us giving an interesting communication in regard to Little Light Bearers (Baby Bands), but be on the lookout for it next month.

From Chicago.

Meetings at Room 48, McCormick Block, 69 and 71 Dearborn St., every Friday at 10 A.M. Visitors welcome.

WOMEN of the Northwest, attention! Almost sixteen thousand dollars behind this date (Feb. 1) last year! Be up and doing. Are we sending out workers and then tying their hands? Do we actually say to them, "We have sent you to work as our representatives, but you must not expect any further help from us. We have *sent* you and that is all we do?"

WE can go beyond last year if we will work. Even counting out the legacy of $5,000 and a gift of $1,000, there is now a large deficit. Reports come of wonderful openings and conversions in almost all the missions. If we do not provide for the work of workers already stationed, how can we enter new possessions?

SURELY if our *Year Book* is generally *prayed* over each day, hearts will be moved and purses opened more generally. Perhaps the great amount of sickness everywhere may partially account for the state of the treasury. We hope that with renewed health efforts will be such that when we go to our annual feast it will be with rejoicing.

THE *Twenty eighth Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest* will be held in the First Church, corner Third Avenue and Fifth Street, Cedar Rapids, Iowa, Wednesday and Thursday, April 26 and 27. Tuesday evening preceding will be preliminary conferences of synodical and presbyterial officers with the Board. At meetings of auxiliary societies this month appoint your delegates and send names to Mrs. D. W. C. Rowley, Kenwood Park, Cedar Rapids, Iowa, by April 1, from whom you will receive cards of introduction. Railroad rates will be published in April in *The Interior* and *Herald and Presbyter*.

IN these days, when we are hearing so much concerning Christian Science, the address of the Pundita Ramabai may be of interest—*The Fruits of Christian Science* and *Theosophy in India*, each 2 cts., 15 cents per dozen. Address W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

From Northern New York.

THE Twenty-seventh Annual Meeting will be held in the Second Presbyterian Church, Amsterdam, N. Y., April 19 and 20. Full par-

ticulars in regard to the meeting will be given next month. It is, however, none too early to begin to plan for attendance on the meeting, as it is most desirable that there should be a full representation. We specially hope to welcome representatives from our young people's societies.

SECRETARIES are requested to see that the blanks, which will be sent to them next month, are fully filled out (every column) and promptly returned. The reports for the year cannot be made out until these blanks are in the hands of the officers; prompt attention to the filling of them out will, therefore, greatly facilitate matters at headquarters.

WE again remind the treasurers that the books close April 1. Please see that all moneys are forwarded on time. State clearly for what the money is appropriated. We would urge the foreign missionary committees of our C. E. S.'s to see that a special effort is made to redeem their pledges. Our young people should deem it a privilege to give the entire amount of the salaries of their missionaries. This can be easily done by systematic giving and systematic collecting.

WE would again ask that all unite in prayer for God's blessing on the Annual Meeting.

From New York.

Prayer-meeting at 156 Fifth Ave., corner 20th St., the first Wednesday of each month, at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at the same hour.

The Twenty-ninth Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church will be held in the Memorial Presbyterian Church, Brooklyn, on April 12 and 13. Presbyterial societies are asked so to arrange that names and addresses of delegates be sent by April 1 to Miss M. G. Janeway, 166 West 55th street, New York, chairman of the committee on credentials. All desiring entertainment or information in regard to hotels and boarding-houses are requested to apply to Miss Helen M. Wells, 155 South Third Street, Brooklyn, N. Y.

DO the Endeavorers know that the books of the treasurer of the Board close April 1? All money in payment of pledges for our missionaries' salaries must be sent to presbyterial treasurers before *March 25*.

MARCH is the month for annual reports. Promptness and accuracy all along the line will save time, worry and postage.

ONE presbyterial president writes: "I am endeavoring to win every Christian woman in our territory to be a *worker* for missions." Another: "The coming year *will* see an advance in mission work if we can only pray more consecration and self denial into the hearts of Christian women all over our land. Interest in missions is certainly growing, but there is still so much ignorance in regard to the needs."

OUR hearts go out in keen sympathy to the bereaved Long Island Presbyterial Society in the loss of its president, Miss Amelia Smith. Living all her life in the home that was her forefathers' since 1693, her interests were thoroughly identified with the region and she was widely known. During the many years she has been president, although in one of our smaller presbyteries, growth and interest of the society and its gifts to foreign missions have steadily increased. Miss Smith's gentleness, courtesy and womanly dignity were coupled with rare efficiency, conscientiousness and wisdom. We wonder what Long Island will do without her, but hope that already her mantle may have fallen on some true woman anointed and ready for service.

THE president of Chemung Presbyterial Society, Mrs. Henry W. Strang of Elmira, passed from earth on January 26, after a long illness. An able and faithful worker, a woman of rare mind and strong personality, beloved by all who came in contact with her, she will be greatly missed. Mrs. Strang held the office of president for ten years, and the cause of missions has lost a true friend.

WE can supply copies of the colored *Map* given in January WOMAN'S WORK showing the territory of the different Women's foreign missionary Boards, with valuable information concerning their work, 1 ct., 10 cts. per dozen. Also *Historical Sketch of Mexico*, 10 cts.; *Question Book*, 5 cts.; *Women of Mexico*, 2 cts. each, 15 cts. per dozen. Also a few copies of *Evangelistic Missionary Work*, 2 cts. each.

From St. Louis.

Meetings at 1516 Locust street, Room 21, the first and third Tuesdays of each month, at 10 A.M. Leaflets and missionary literature obtained by sending to above number. Visitors and friends cordially welcomed.

THE Twenty-second Annual Meeting of the Woman's Presbyterian Board of Foreign Missions of the Southwest will be held in Topeka, Kansas, the last week in April. Societies received notice in full regarding arrangements when the annual blanks were mailed in February. Further notice will appear in April number of this magazine. We hope for a large delegation in attendance.

The chairman of the entertainment committee for our Annual Meeting is Mrs. Jonathan Thomas, 515 Harrison St., Topeka, Kans. Delegates will please send in their names early.

IT is not always when work is most plainly visible that results are being assured. Thoughts of the winter meetings of our Board, well attended as they have been, but without any stirring demonstrations, were brought to my mind by looking from my window on the brown dead grass, the leafless trees and wintry aspect of the outdoor world. Yet we know that spring with its marvels of resurrection is at hand, and that even now the roots of all vegetation are drawing nourishment that shall later on appear in leaves and grass, in flower and fruit. So shall the earnest, faithful prayers and steady work of our winter months be felt in better service and wiser methods.

WE might be somewhat discouraged in regard to our pledges did we not remember that the last few months of the fiscal year are those which tell most for the treasury; and

so we have strong hope that the year's reckoning will show at Topeka, in April, that our societies have been faithful.

At one of our synodical meetings the watchword for the new year was "Onward," in attractive letters on the wall, and underneath were these words: "Think more; Care more; Pray more; Do more." How one follows the other. "Think": the trouble with many is they do not think; but if they do, they will "care more," and under stress of "caring" they will be driven to "pray" more and more; then to help, as it were, to answer their own prayers, they will "do more;" and so "doing" for missions is the inevitable outcome of "think"-ing.

One of our number has left us for the Heavenly Home, Mrs. Anna Y. Armstrong, wife of Rev. J. R. Armstrong of Kirkwood, Mo. We loved her for her gentleness, her simple faith, her strong courage, her steady devotion to the Master's work. We miss the dear face that was almost radiant with the sunshine of God's love.

Leaflets for study of Mexico: *The Women of Mexico*, 2 cts.; *Sowing and Reaping*, 2 cts.; *Manuel Aguas* (a hero), 2 cts. Also *Historical Sketch*, 10 cts., and *Questions and Answers*, 5 cts., *Foreign Mission Fields*, 1 ct.

Of new literature we have *The Little Dog in Missions*, 2 cts.; *I Do not Believe in Foreign Missions*, 2 cts. Send orders to address at head of St. Louis notes.

From San Francisco.

Board Meeting first Monday of each month at 920 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

The Occidental Board of Foreign Missions holds its Twenty-sixth Annual Meeting in San Francisco, April 5 and 7, inclusive. We have outgrown our headquarters at 920 Sacramento street except for a reception on the 5th, Wednesday P.M. Thursday we shall meet in one of our churches; Friday morning at "920." The afternoon meeting will be held at our Chinese Church, 911 Stockton Street, as we shall need that large church when all the Chinese women and children meet with us.

Are we ready for Annual Meeting? What is to be our financial record? Better than last year? Are we growing in numbers and strength? Have we been loyal to our specific work for foreign missions? Careful not to allow our gifts or interest to be transferred to any new religious organization or secular club? Let us, as missionary societies, first attend to *our own* business, whatever we may do afterward.

California rains were withheld. A second year of drought seemed almost certain. The Lord has graciously answered prayer. Gentle and continuous rains have come. Business men feel that millions of dollars are thereby saved to this country. Will they with thankful hearts return a portion to the Lord's treasury?

We have been greatly favored by the near residence of Rev. and Mrs. W. S. Bannerman, returned missionaries from Africa. Both have given talks of intense interest to their audiences. Mr. Bannerman has visited churches throughout California. He could not fail to leave a deep and lasting impression.

Mrs. Mary Hayes Johnson, missionary of our Occidental Board, will come to San Francisco after *la grippe* has subsided here that she may bring her little ones in safety. She will tell us more about Darkest Africa. The book about Dr. Good, *A Life for Africa*, should be in every Sabbath-school library.

Rev. B. C. Henry, D.D., gave a missionary address on Sabbath evening in Calvary Church, just before sailing for China. He has much to tell because of his life in Canton for a quarter century.

U. S. Minister Denby says: "Our nation and other nations now recognize missionaries as important factors in civilization. The missionary first; trade and commerce following." Mr. Bannerman says: "The missionary is the police force of the world, and exposes its evil."

Miss Brokaw made a short stay in San Francisco on her way to Japan and won our hearts.

Rev. W. A. Waddell of Brazil will speak for us later on.

The Occidental Board heartily endorses recent action of our Assembly's Board relating to Student Volunteers: that those who desire and possess the necessary qualifications, have the opportunity to spend their summer vacation in increasing interest of the churches in foreign missions.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

The Annual Meeting of the North Pacific Board will be held this year in Tacoma, Washington, April 18 and 19. As the place of meeting is close by the banner presbytery of last year (Puget Sound) and in the presbytery which has the best prospect of being the banner presbytery this year (Olympia), we are expecting an enthusiastic crowd. Year by year the number of young people attending our meetings has steadily increased, and we look for a still greater increase this year. We also hope to see many leaders of children's work—that most important work of all.

The contributions for the fiscal year should be in the hands of your presbyterial treasurer *before March 15*. Most earnest effort will be needed to meet our pledges.

Our latest news from India relates to the transfer, for a year, of Dr. Maud Allen to Ambala City, because of the serious illness of Dr. Jessie Carleton who has had charge of the medical work for women at that station. While our hearts go out to Dr. Carleton in her necessary banishment from the heat of the plains, we feel sure that the hospital will fulfill its mission faithfully and well in the hands of our dear Dr. Allen. Will you not pray that the Lord may continue to use her as an instrument in the healing of both bodies and souls, and that He will give her strength for her ever increasing duties?

We wish you all could have been at the wedding the other day. It was one of special interest. Perhaps you saw the statement in the paper that a license to wed had been

granted for Jen Poy and Chow Lain. Did you know that it meant the establishing of another Christian Chinese home? Jen Poy has long been a Christian who had the confidence and respect of workers at the mission school. He is also a cook with more than ordinary ability and income. Chow Lain has been one of our girls at the Mission Home since 1892. For some years she has been a Bible reader in heathen homes, and recently opened a little school for Chinese children whose parents wish them to learn English. This school is at the mission rooms, 209 Second Street, where you would be interested in visiting it any school-day afternoon. Mrs. Poy would also give you a cordial welcome at her pleasant rooms in the house adjoining the Home, 350 Fourteenth Street.

NEW AUXILIARIES AND YOUNG PEOPLE'S SOCIETIES.

ILLINOIS.
Morgan Park.

NORTH DAKOTA.
Bottineau.

SOUTH DAKOTA.
Mitchell.

OHIO.
Eckmansville, S.C E.
North Benton, Band.
Red Oak, S.C.E.
Warren, Jr. C.E.
Youngstown, Jr. C.E.

PENNSYLVANIA.
Phila., Jr. C.E., Gaston Ch., Greenway, Hope, Wharton St., West Park.
Phila., Tenth Ch., Inter. C.E.; Trinity Ch., Jr. Westm'r Soc.
Sewickley, Busy Bees.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Jan. 1, 1899.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—"A Woman Suffragist," $227.00

BELLEFONTAINE.—Belle Centre, 11.48; Bellefontaine, 75; Bueyrus, 7 50; Crestline, 4; Forest, 6; Gallion, 23; Huntsville, 10; Marseilles, 9; Spring Hills, 15; Tiro, 4; West Liberty, 8, 172.98

BUTLER.—Allegheny, S.C.E., 2; Buffalo, 5; Butler, 1st, 18.65, Y.W.S., 15, S.C.E. Jr., 2; Butler, 2d, 10.80; Centreville, 3; Grove City (Thank Off., 40.37), 53.48, S.C.E., 33; Martinsburg, 12, S.C.E., 10; Muddy Creek, S.C.E., 10; New Salem, 15; North Butler, 15; North Washington, Thank Off., 11, S. C.E., 10; Petrolia, 8.50; Plain Grove, 16; Plains, 16.30; Portersville, 6.40, S.C.E., 6; Prospect, 5, S.C.E., 3; West Sunbury, Busy Bees, 3.66; Zelienople, 25, 315.79

CARLISLE.—Carlisle, 2d, 10; Chambersburg, Falling Spring, 28.70; Harrisburg, Market Sq., 247, Sr. Dep't S.S., 19.29, Macedonian Bd., 63.46, Miss George's Cl., 28.50; Lebanon, Christ Ch., 36.25; Lower Path Valley, 25; McConnellsburg, S.C.E., 5; Mercersburg, 7.30, Y.L.B., 9; Shippensburg, 28, Hull Bd., 30, 537.50

CATAWBA.—Concord, Scotia Sem., 8.28

CHILLICOTHE—Bainbridge, 2, S.C.E., 6; Bloomingburg, 8.75; Bourneville, 5; Chillicothe, 1st (Syn. Ob. 1), 26; 3d, 3.50; Concord, 5.65; Frankfort, 2; Greenfield, 11.18; Hillsboro', 37.50, Sycamore Val. Br., 6.25; Marshall, 3; Mt. Pleasant, 5; Pisgah, 7; Salem, 20, S.C.E., 7.78; Washington C. H., 5; Wilkesville (Syn. Ob. 1), 6; Wilmington, 4.50, Miss M. A. Gage Thank Off., 10, 182.11

CLEVELAND.—Akron, 1st, S.C.E., 1; Ashtabula, 18.40; Cleveland, 1st, 106; 2d, 210.45; Beckwith, 43.30, S.C.E., 8; Bolton Ave., 20; Calvary, 107.20; Case Ave., 35.60, S.C.E., 10; Miles Pk., 11.50, S.C.E., 15; North, 15.85, S.C.E., 18.46; South, 5; Wilson Av., 4, Primary Cl., 6; Woodland Ave., 25, Klng's Son's and Daughters, 14; E. Cleveland, Windermere, 4.63; Glenville, S.C.E., 5; Orwell, 6; Painesville, Lake Erie College, 16.80; Solon, S.C.E., 10; South New Lyme, 9.50; Willoughby, 12, S.C.E. Jr., 8.25, 746.94

COLUMBUS.—Columbus, 1st. 22; 2d, 10.10, S.C.E., 6; Olivet, 4; Westminster, 18.70; Grove City, 1.75; London, 8.40, S.C.E., 5.72; Westerville, 11, 87.67

DAYTON.—Dayton, 1st, 44, Y.L.B., 25; 3d St., 6.50; Memorial, 10, Y.P.S., 5; Riverdale, 3; Greenville, 25; Seven Mile, 6; Springfield, 1st, 38, Y.W.C., 3; 2d, 20, Y.L.S., 10; 3d, 13.15; Troy (Syn. Ob. 1), 26, "2d Soc.," 18.75, 253.40

ELIZABETH.—Basking Ridge, 58.25, S.C.E., 20; Cranford, 18.15; Dunellen, 25, S.C.E., 6.22; Elizabeth Ass'n, 125; 2d, Light Bearers, 105; 3d, S.C.E. Jr., 12.50; Greystone, Cheerful Givers, 30; Westm'r, 6, Y.P. Union, 13.83; Glen Gardner, S. C.E., 2.50; Lamington, 10.50, S.C.E., 3.07; Metuchen, S.C.E., 15; Perth Amboy, 55; Plainfield Ass'n, 239.32; 1st, S.C.E., 2.25; Crescent Ave., Sunshine Bd., 50; Pluckemin, 10. S.C.E., 2.75; Rahway, 1st, 35.40; 2d, 38; Roselle, 36.42; Westfield, 50; Woodbridge (Thank Off., 11.66), 21.66, 991.82

ERIE.—Bradford, 80, S.C.E., 25; Erie, Central, 129.50; Chestnut St., S.C.E., 8; Park, 29.22, S.C.E., 16.25; Franklin, 50; Girard, 7.11, S.C.E., 20, S.C.E. Jr., 6.57; Irvineton, S.C. E., 5; Meadville, 1st, Y.L.B., 31, S.C.E., 2.50; Central, 27.16; Mercer, 1st, 7.76; 2d, 13.58; North Clarendon, S.C.E., 10; Oil City, 1st, 55, S.C.E., 20; Warren, 154.56, Mrs. F. Henry, 150, S.C.E., 25, 873.21

HUNTINGDON.—McCulloch's Mills, S.C.E., 4.50; State College, S.C.E., 20.08, 24.58

JERSEY CITY.—Jersey City, Westm'r, S.C.E., 3.50; West Hoboken, S.C.E., 6.50, 10.00

KINGSTON.—Chattanooga, 2d, 39 15; Y.L.B., 26; Harriman, 3.75; North Side, S.C.E., 2.75, 71.65

LACKAWANNA.—Athens, 12.50; Canton, 7; Carbondale, 1st, 132.70; Honesdale, 35, S.C.E., 20; Montrose, 60; Plymouth, 9.75; Scranton, 1st, 75; 2d, 350; Providence, 48.43; Washburn St., 9.55, Bertha Lamont Bd., 28.09; Towanda, 42; Troy, 20, Birthday Bd., 6.25; West Pittston, 115.40, Y.P.B., 30.50, Willing Workers, 13, D. Livingstone Bd., 5, Workers (Colored), 5; Wyalusing, 1st, S.C.E., 4.45, A Friend, 10; Wysox, 5, 1,214.55

LEHIGH.—Shawnee, S.C.E., 2.00

LIMA.—Columbus Grove, 2C.60; Enon Valley, 4.50; Findlay, 1st, 30.67; 2d, 4.50; Lima, Market St., 32.50; Sidney, 50; Van Wert, 14.80, 157.57

MAHONING.—Canfield, S.C.E., 8; Concord, 2.50; Ellsworth, 6.50; Kiusman, 25; Poland, 12.50; Salem, 42.30, S.C.E. Jr., 5; Warren, 15, S.C.E., 10; Youngstown, 1st, 60. Y.L.S., 10, S.C. E., 6; Westm'r, 25.94, 228.74

MARION.—Marion, S.C.E., 16 00

MONMOUTH.—Englishtown, 33; Riverton, Calvary, S.C.E., 5, 38.40

NEW BRUNSWICK.—Bound Brook, 5, S.C.E. Jr., 2.88; Dayton, 16.43; Dutch Neck, S.C.E., 5.25; Ewing, Y.P.S., 5; Bloomingtou, 18.68, Gleaners, 75; Frenchtown, S.C.E. Jr., 10; Hopewell, S.C.E., 2 50; Lambertville, 137.66, Ogilvie Bd., 11.01; Lawrenceville, Y.P. Ass'n, 5; Milford, S.C.E., 7.50; New Brunswick, 1st, 40.23; S.C.E., 12.50; 2d, S.C.E., 15; Princeton, 2d, 10; Pennington, S.C.E., 6; Stockton, S.C.E., 2; Trenton, 1st, 125; 2d, S.C.E., 15; 3d, 50, S.C.E., 12.50; 4th, 83; 5th, 10; Prospect St., 30, 713.14

NEW CASTLE.—Delaware City, 5; Federalsburg, 5; Glasgow, 3, Loyal Workers, 3.30; Makemie Mem'l, 15.24; Port Deposit, 7; Rock, 5.80; St. George's, 10; West Nottingham, 11, S.C.E., 10; Wilmington, Central, 20; Hanover St., 68, S.C.E., 5.23; West, 9, 177.57

NEWTON.—Belvidere, 1st, 40, Mrs. Shipman, 15, S.C.E., 10, Primary Cl., 9.35; 2d, 46; Blairstown, 54.45; Phillipsburg, Westm'r, 25.30; Stewartsville, 12.50, S.C.E., 2.81; Stillwater, 6; Wantage, 1st, 2.75; Washington, 75, 299.16

NORTHUMBERLAND.—Williamsport, 3d, S.C.E., 15.00

PHILADELPHIA.—1st, New Century Club, 10, Y.P. Ass'n, 10, S.C.E. Jr., 5; Evangel, S.C.E., 35; Hollond, 28, King's Messengers, 10; South, S.C.E., 5; Southwestern, S.C.E. Jr., 3; Tabernacle, 45, Y.L.B. Jr., 25; Union Tabernacle, S.C.E., 19; Walnut St., S.C.E., 6; Woodland, 223.60, Woodland Bd., 1.28, S.C.E., 15; Mrs. E. L. Linnard, 50, 546.28

PHILADELPHIA NORTH.—Abington, 24; Ashbourne, 8; Chestnut Hill, Trinity, 41; Doylestown, 37.50; Frankford, S. C.E., 12; Germantown, 1st, 119, Miriam Bd., 20, Eliot Boys, 3, S.C.E., 15.33, In Mem. E.R.C., 100, Summerville, S.C.E., 15; 2d, L.L. Bearers, 3.76; Summit, Band, 15; Wakefield, 7, S.C.E., 15; Gladwyn, 5, S.C.E, Jr., 9; Hermon S.C.E., 10; Huntingdon Valley, 30.78; Langhorne, S.C.E., 15; Manayunk, 20, S.C.E. Jr., 4; Mt. Airy, S.C.E., 5; Neshaminy of Warminster, 5; Ivyland, S.C.E., 5.25; Neshaminy of Warwick, 6; Norristown, 1st, 3, S.C.E., 2.39; Central, S.C.E., 4; Overbrook, 60; Pottstown, S.C.E., 11.58; Wissahickon, 17.50; Wyncote, 5.75, S.C.E., 6; Sale of Curios from Shanghai, 4.10; Med. Miss., 3.37; Int. on Deposits, 1, 669.31

PITTSBURGH AND ALLEGHENY COM.—Charleroi, S.C.E., 5; Fair Oaks, S.C.E., 5, 10.00

PORTSMOUTH.—Ironton, 10.45; Jackson, 3.50; Manchester, 1.35; Portsmouth, 1st (Syn. Ob. 1), 11.70, Miss Peebles, 5; 2d, 30.30; Red Oak, 2; Ripley (Syn. Ob., 1), 3.50; West Union, 1.30, S.C.E., 1.25, 70.35

REDSTONE.—Belle Vernon, 14.50; Connellsville, 81.77, Bands, 25; Dunbar, 3, Loring Bd., 17.90; Fairchance, Hadentown, S.C.E., 2; Fayette City, S.C.E., 9; Little Redstone, S. C.E., 16.62; McKeesport, 1st, 25; Central, 6 25, S.C.E., 15, S. C.E. Jr., 5; Mt. Pleasant, 24.51; New Providence, 15.30; New Salem, S.C.E., 10; Rehoboth, 18 76, S.C.E., 12.50; Scottsdale, S.C.E., 15; Uniontown, 1st, 2; West New ton, 6, Earnest Workers, 5, 330.11

UNION.—Hebron, 2.25; Hopewell, 3.25; Knoxville, 2d, 5.28; 4th, 30.16; Madisonville, 4.36, Band, 5.25; New Market, 70

cts.; New Providence, 8; Rockford, 2.80; Shannondale, 14, 76.05

Washington City.—Anacostia, Garden Mem'l, 1.10; Ballston, 10; Eckington, 7, S.C.E., 20; Hyattsville, 5; Kensington, Warner Mem'l, 9.75, King's Messengers, 10; Manassas, 9.50; Tacoma, Park, 5, S.C.E., 3.95; Washington, 1st, S.C.E., 6.25; 4th, 13.96, Arrows, 3; 6th, 10, Cheerful Givers, 5; 15th St., 5; Assembly, 10, S.C.E., 1.40; Covenant, 57.50, Y.L.S., 25, S.C.E., 26.02; Eastern, 4, Y.P.C., 3.75; Gunton Temple, 16.66, Y.W.S., 15; Metropolitan, 82. Mateer Bd., 10. S.C.E., 11.54; New York Ave., 180.50, Y. W. Guild. 12.50, S.C.E., 8.25; Bethany, S.C.E., 1.50; North, 7.50; Western, 30; West St., 27.50, S.C.E , 10; Westm'r, S.C.E., 5, 670.13

Wellsboro'.—Austin, 5; Coudersport, 4; Elkland, 8.71; Kane, 5; Tioga, 1.60, 24.31

Westminster.—Columbia, S.C.E., 12.50; Little Britain, 12.50; Marietta, 35.64; Middle Octorara, 10.90; Slateville, S. C.E., 5; York, Calvary, L.L. Bearers, 8.25; Westm'r., S.C.E., 8, 92.79

Wooster.—Ashland, 7; Bellville, 5; Creston, 5.50; Fredericksburg, 12.45; Loudonville, 9; Mansfield, 22.91; Millersburg, 11; Savannah, 7; Wayne, 2.08; West Salem, 5; Wooster, 1st, 14.88, Y.L.S., 30, S.C.E., 45.55; Westm'r, 55.60, Y.L.B., 27.10, Myers Mem'l Bd., 10, 270.07

Yadkin.—Aberdeen, 1.00

Zanesville.—Coshocton, 6.75, Little Workers, 8; Martinsburg, S.C.E., 3.25; Mt Pleasant, 1.50; Mt. Vernon, 25; Newark, 1st, 15; 2d, 28; New Concord. 15; Pataskala, 5, S.C.E., 3.75; Roseville, 3; Utica, 12.20; Zanesville, 1st, 20, Kellogg Bd., 6; 2d, 44.25, Y.L.B., 25; Brighton, 6.50, 268.20

Miscellaneous. E. Downingtown, Pa., Mrs. E. J. Tutton, 50; Germantown, Pa., A Band, 1.50; Nat. Soldiers' Home, Va., Mrs. M. D. Bradley, 5; Newport, N. H., Mrs. M. M. McCann, 4; Philadelphia, O.L.E., 10; Tacoma, Wash., Mrs. Frances E. Butler, 10; Mrs. J. L. Potter, Coll. from Various Auxiliaries, 10; Int. on Investment, 100, 190.50

Total for Jan., 1899, $10,604.81
Total since May 1, 1898, 51,079.60

Mrs. Julia M. Fishburn, *Treas.*,
Feb. 1, 1899. 501 Witherspoon Building, Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Jan. 20, 1899.

Aberdeen.—Groton, $10.00

Alton.—Litchfield, Anna B. Whitaker, 5.00

Bloomington.—Bement, 6.95; Chenoa, 6.80; Clinton, 25, Y.W.S., 7; Cooksville, 10; El Paso, 4.44, C.E., 10; Monticello, 5; Onarga, C.E., 15; Paxton, 20.91; Piper City. 5; Pontiac, 20; Rankin, 5.43, 141.53

Boulder.—Berthoud, 6; Brush, C.E., 1.50; Boulder, 10; Cheyenne, 5; Ft. Collins, 19.50; Greeley, 20; Laramie, 15; Longmont, 7.50; Timnath, 3.75, 88.25

Butte.—Deer Lodge, 6; Hamilton, 1, 7.00

Cairo.—Bridgeport, 6; Cairo. C.E., 17; Carbondale, C.E., 10; DuQuoin, 25; Flora, 7; Harrisburg, 1.85; Mt. Vernon, C.E., 2; Tamaroa, 5, 73.85

Cedar Rapids.—Atkins, 8.75; Blairstown, 3.40; Cedar Rapids, 1st, 99.25; 2d. 25; Central Pk. Ch., 9.80; Clinton, 24.25; Garrison, 3.65; Marion, 8; Scotch Grove, 3.25; Vinton, 50; Wyoming, 6.80, 242.15

Chicago.—Arlington Heights, C.E., 3.10; Avondale, C.E., 6.50; Chicago, Belden Av. Ch., 12.50; Calvary Ch., 3.90; Campbell Pk. Ch., C.E., 17.50; 1st, 379.50; 2d, 55.25; 3d, 125; 4th, 185.60, Penny-a-day Box, 1.25, Mothers' Mite Soc., 1.50; Christ Chapel, C.E., 50, Sewing School, 12.07; 6th, 20; 41st St. Ch., 8.50; Englewood, 1st, Intcr. C.E., 5; Hyde Pk., 50, Busy Bees, 31.25; Jefferson Pk. Ch., 24.35; Normal Pk., 6; Ridgeway Av., Jr. C.E., 75 cts.; West Division St., 5; Evanston, 1st, 75, Noyes Circle, 13.25; South Ch., C.E., 8.25; Hinsdale, 5.55, C E., 2.50; Joliet, Central Ch., 5; Lake Forest, Mrs. S. J. Rhea, 10.50, Y.P.S., 14; River Forest, 10, Anon., 10.15, Mrs. J. C. Parsons, 25, 1,183.72

Chippewa.—Ashland, 1st, 4.15; Big River, C.E., 2; Bayfield, 1st, 1.50; Baldwin, 5; Chippewa Falls, 3.25; Eau Claire, 1st, 17.27; Hudson, 4.75; Rice Lake, 2.50; W. Superior, 13.65, C.E., 3, 57.07

Corning.—Bedford, 4.80; Clarinda, 25; Creston, 10; Corning, 6, Jr. C.E., 10; Diagonal, 1; Emerson, 5.10; Malvern, 10; Red Oak, 3.50; Shenandoah, 18.97, C.E., 1; Sidney, 17.83; Villisca, 3, C.E., 25, 141.20

Council Bluffs.—Audubon, C.E., 3.50; Council Bluffs, 1st, C.E., 4.50; Logan. C.E., 2.50; Menlo, C.E., 5; Woodbine, C.E., 16.48, 31.98

Crawfordsville.—Attica. 17.15; Clinton, 3.40; Crawfordsville, 1st, 15; Center Ch., 15, Y.L.S., 3.50; Cutler, Lexington North, 4, C.E., 7.28; Dana, 12.10; Dayton, 30; Delphi, 22.50; Frankfort, 45.20; Judson, 2; Ladoga, 5.75, C.E., 4; Lafayette, 2d, 20; Spring Grove, 4; Sugar Creek, C.E., 8.38; Mace, Union Ch., 5; Marshall, Bethany Ch., 20; Newtown, 8; Rock Creek, C.E., 3; Rockfield, C.E., 2.50; Rockville, 18.80; Shannondale, Bethel Ch., 2.55; Thorntown, 13.20, 292.31

Detroit.—Ann Arbor, 70; Y.L.S., 27.50; Birmingham, 7.41; Brighton, 4.90; Detroit, The Lncy Taylor Fnnd, 24.50, The Miss Silver Circle, 14.70; Bethany Ch., 8, C.E., 10; Calvary Ch., C.E., 7.35; Central Church, 20; Ch. of the Covenant, C. E., 5.10; 1st, Mrs. Martha Williams, 25; Forest Av. Ch., 23.69; Immanuel Ch., 5, Gayley Brown Soc., 9.80; Jefferson Av. Ch., 25; Mem'l Ch., 11.56, C.E., 5; Scovel Mem'l Ch., 6.86, C.E., 2.55; Trumbull Av. Ch., 7.25; Westm'r Ch., 60, C.E., 10, Miss Munger's Cl., 9.80; Milford, 15; Northville, 17.64; Pontiac, 15, Y.W.S., 26.93, S. D. Circle, 9.80, C.E., 4.84; Ypsilanti, 101, Y.P.M., 25, C.E., 10, 626.18

Dubuque.—Dubuque, 1st, 2.16; 2d, 21.82; Hazleton, 3; Hopkinton, 23.40; Independence, 54.66; Cascade, 2.91; Jesup, 4.85; Oelwein, 3.50; Otterville, 4.09; Winthrop, Pine Cr. Ch., 12.94, 133.33

Fargo.—Buffalo, C.E., 5.00

Ft. Dodge.—Algona, 4.85; Armstrong, 5.31; Bancroft, 1; Boone, 2.50, C.E., 5; Burt, 9.70; Churdan, 2; Estherville, 11.25; Fonda, 6.94; Ft. Dodge, C.E., 14.55; Glidden, 10; Jefferson, 2.72; Livermore, 5; Plover, C.E., 5; Pocahontas, 7; Rockwell City, 8, 100.82

Ft. Wayne.—Bluffton, 5, Sr. Cl., 10, Whatsoever Bd., 1.25; Ft. Wayne, 1st. 54 45; Westm'r Ch., 14; Goshen, 26.39; Huntington, 10.17; Kendallville, 2.75; LaGrange, 15; Lima, 4.15; Ossian, 5; Warsaw, 17.60, 165.76

Flint.—Bad Axe, C.E., 5, Jr. C.E., 1; Caro, 15; Fenton, 1.30, C.E., 1.90, Jr. C.E., 50 cts.; Flint, 19; Marlette, 1st, 5.52, C.E., 6; 2d, 4, 59.22

Great Falls.—Great Falls, 11.70. C.E., 6.75, 18.45

Gunnison.—Aspen, 1.55; Delta, 3; Gunnison, 5; Grand Junction, 8.75; Leadville, 12.50; Ouray, 3, C.E., 5; Salida, 2.50, Jr. Circle, 1, 42.30

Helena.—Miles City, 5.00

Iowa City.—Davenport, 1st, Y.P.S., 22.50; Washington, C.E., 10, 32.50

Kalamazoo.—Buchanan, 1.53; Decatur, Jr. C.E., 83 cts.; Edwardsburg, 3.69, C.E., 3.53; Niles, 6.50, C.E., 8; Plainwell, 2; Richland 19.36, C.E., 2.11; Sturgis, 3.58, C.E., 6.71; Three Rivers, 3.05, 60.89

Kearney.—Buffalo Grove, 17.00

Kendall.—Idaho Falls, 1.50

Lake Superior.—Escanaba, 5; Iron Mt., 5.30; Manistique, 45; Marquette, 1st, 16; Menominee, C.E., 15, 86.30

Logansport.—Bethlehem, 2.20; Bourbon, 2.20; Brookston, 50 cts.; Crown Point, 7; Concord, 2 10; Goodland, 2.36; Hebron, 2d Section, 2; Kentland, 5, C.E , 5; La Porte, 56.37, C. E., 2.34; Lowell, Lake Prairie Ch., 2.80, C.E., 6; Logansport, 1st, Y.L.C., 15, C.E., 8; Broadway Ch., 20.41; Mrs. Isaac N. Crawford, 6.25; Lake Cicott, Pisgah Ch., 5.20; Michigar City, 8.85; Monticello, 13 25; Monon, 1.20; Meadow Lake, 2; Remington, 56 cts.; South Bend, Westm'r Ch., 4.80; Valparaiso. 6, 187.39

Madison.—Baraboo, 5, Mrs. C. L. Richards. 5; Beloit, 7; Janesville, 18, C.E., 3; Madison, 21.05; Prof. J. W. Decker, 5; Verona, C.E., 70 cts.; Poynette, 18; Platteville, German Ch., 6; Reedsburg, 9; Richland Center, 3, 100.75

Mankato.—Amboy, 5; Delhi, 15.30: Jackson, 13.80; Kasota, 5; Amiret, 7; LeSueur, 9.50; LuVerne, 1.50; Mankato, C.E., 12.50; Pipestone, 5; Tracy, 18, C.E., 3.50; Winnebago, C.E., 4.68; Worthington, 8.76, 109 54

Mattoon.—Paris, C.E., 15 00

Milwaukee.—Milwaukee, Calvary Ch., 20, C.E., 5; Immanuel Ch., 75; Westm'r Ch., 3.47; Racine, 40; Waukesha, 3.20, 146.67

Monroe.—Adrian, 55; Blissfield, 14; Coldwater, 10, Y.L.S., 10; Hillsdale, 8.50; Holloway, Raisin Ch., C.E., 2.75; Monroe, C.E., 22; Palmyra, 5; Tecumseh. 29, 156.25

Muncie.—Anderson, 5.50, C.E., 12; Kokomo, 5.04; Marion, 10; Muncie, C.E., 10; Peru, 15; Portland, C.E., 7.60, Jr. C.E., 5; Tipton, 5; Wabash, 50, C.E., 5; Winchester, 10.22, 140.36

Nebraska City.—Adams, 2.40; Auburn, 3.20; Beatrice, 1st, 42.60; Fairbnry, 1.80, Mrs. B. M. Prise, 3, Willing Workers, 1.50; Fairmount, 1.80, C.E., 30 cts.; Gresham, 1.30; Hebron, C E., 5; Hickman, Getman Ch., 20; Lincoln, 1st, 44, C. E.. 15.64; 2d, 3.56, C.E., 12.50; Pawnee City, 9.25; Plattsmouth, 4.50; Staplehnrst, 56 cts.; York, 14.80, C.E., 15, 202.71

New Albany.—Bedford, 6; Charlestown, 5; Hanover. 5.50; Madison, 1st, 12.50; 2d, 15, C.E., 9.50; New Albany, 1st. 8.30; 2d, 13.95, Mrs. W. C. Nunemacher, 10; 3d, 12.60; Paoli, 1.20; Salem, 4.05, Evangel Bd., 25; Sharon Hill, 4; Vernon, 9.50; Vevay, 1.13, 143.23

Peoria.—Canton, 4; Delavan, 3; Dunlap, 9; Elmira, Toulon Aux., 12.25, C.E., 6.25; Elmwood, 2; Eureka, 1; Farmington, 19; Galesburg, 29, C.E., 13.32; Green Valley, .0.25; Ipava, 3; Knoxville, 25, Whatsoever Bd., 5.85; Lewistown, 15; Peoria, 1st, 19, E. R. Edwards Bd., 17, Little Lights, 2, C.E., 12.50; 2d, 12; Grace Ch., 11.55; Princeville, 28; Yates City, 9.20; Washington, 1.20, 270.37

Petoskey.—Lake City, 3 35

Red River.—Bethel, C.E., 29.00

Saginaw.—Alma, 7.55, C.E., 4.90; Bay City, 9.82, Chr. off., 24.73, S.S., 28.46, C.E., 4.90; Aux Sable and Oscoda, Y.P.S., 98 cts.; Saginaw, Warren Av., 9.78, C.E., 4.90; Washington Av., 2.75; West Bay City, Westm'r, 21.07, C.E., 3.92, 123.76

St .Cloud.—Litchfield, 20.00

St. Paul.—Hastings, C.E., 1.56; St. Paul, Central Ch., C.E.,

25; Dayton Av. Ch., 28.08; 9th Ch., 4.35; House of Hope Ch., 26.47; Merriam Pk., Van Cleve Soc., 22.92; Stillwater, C.E., 3, 111.38

SCHUYLER.—Camp Point, C.E., 5; Hamilton, Bethel Ch., C.E., 1.70, 6.70

SIOUX CITY.—Alta, 2.69; Cherokee, 45, C.E., 1.95; Ida Grove, 5.50; Lemars, 7.04; Marcus, Mt. Pleasant Ch., 9; Odebolt, 3; Olcary, Union Tp. Ch., 4, C.E., 9.10; Paullina, 4; Sioux City, 1st, 5; 2d, 3.55; Storm Lake, 5. 104.83

SOUTHERN DAKOTA.—Bridgewater, 4; Prairie Gleaners, 2; Dell Rapids, C.E., 3.25; Hurley, Harmony Ch., 5; Chase Bd., 10, C. E. 5; Parker, 44.93; Scotland, 29, C.E., 5, Jr. C.E., 3; Sioux Falls, 3.33; Turner Co. 1st German Ch., 5, 119.51

UTAH.—Mt. Pleasant, 1.30; Salt Lake City, 1st, 44.35; Westm'r Ch., C.E., 5, 50.65

VINCENNES.—Evansville, Grace Ch., 34.75; Parke Mem'l Ch., 3.50, C.E., 3; Walnut St. Ch., 35, C.E., 5; Petersburg, 1, C.E., 2.25; Princeton, 6.20; Rockport, 6.60; Sullivan, 21; Terre Haute, Central Ch., 25; Washington Av. Ch., 3.60, C.E., 2.30; Vincennes, 12.02; Indiana Ch., Solid Workers, 5; Upper Indiana Ch., 3.70; Washington, 5, 174.92

WINNEBAGO.—Appleton, Mem'l Ch., 25; Green Bay, 13; Marinette, Pioneer Ch., 15.80; Marshfield, 6.25; Oconto, C.E., 20; Omro, 4; Oshkosh, 7.50 Merrill, 5, 96.55

WINONA.—Albert Lea, A Thank Off., 5; Owatonna, 26, C.E., 10, Jr. C.E., 5; Winona, 9, 55.00

MISCELLANEOUS.—Mrs. W. F. Gates, Guatemala, 25; Poynette, Wis., 10.25, 35.25

Total for month,	$6,051.13
Total since April 20, 1898,	31,456.27

MRS. C. B. FARWELL, *Treas.*,
Chicago, Jan. 20, 1899. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for Jan., 1899.

* Indicates summer offering for medical missions.

BINGHAMTON.—Afton, 1.50; Binghamton, Broad Av., Bd., 6, *6; 1st, Jr. C.E., 18; Nichols, 1.35; Whitney's Point, 4, 36.85

BOSTON, MASS.—Lawrence, German Ch., C.E., 20.00

BROOKLYN.—Brooklyn, Bethany, C.E., 10; Central, C.E., 5; Classon Ave., S.S., 75; Cumberland St., C.E., 10; Duryea, 33.14, Golden Rule Bd., 10 cts., C.E., 8.87; 1st, 8.75; Franklin Ave., 3.53; Green Ave., 6.70; Lafayette Ave., 12.50; Mem'l, 32.47, C.E., 12.50, S.S., 50; Olivet, C.E., 15; Ross St., Scripture Union Cl., 25, C.E., 35; 2d, 8.43; Throop Ave., 15, Girls' Bd., 8; Westm'r, 11.45, Jr. C.E., 2.50, Pres'l Soc., Add'l Pr. Off., 67 cts., 389.61

BUFFALO.—Buffalo, Central, 41.69; Lafayette Ave., 21.12; Westm'r, 12.50; Fredonia, 70; Portville, C.E., 6, S.S., 5; Pres'l Soc., *1, 157.31

CAYUGA.—Ithaca, 6.58

CHEMUNG.—Dundee, 9; Elmira, 1st, 42.15; North, 25; Rector, C.E., 4.25; Moreland, 3.75, 84.15

GENESEE.—Castile, C.E., 13.92

GENEVA.—Canandaigua, *6, Persia Bd., 25; Dresden, 5; Geneva, 1st and North, 50.33, *5; North, Y.L.S., 15, Pr. Off., 6.75; Halls Corners, Shining Lights, 5; Oaks Corners, Happy Helpers, 5; Phelps, Jr. C.E., 2; Seneca Castle, 11.50; Shortsville, 10; Trumansburg, Pr. Off., 28, C.E., 5; Waterloo, Warner Soc., 10, 189.58

HUDSON.—Chester, C.E., 10; Circleville, 2; Florida, Jr. C. E., 2; Nyack, C.E., 5; Port Jervis, 10; Ramapo, 12.30; Rockland, C.E., 5; Washingtonville, 50, 96.30

LONG ISLAND.—Amagansett, 7.93; Bellport, 5, *3. C.E., 1, Jr. C.E., 3, S.S., 2; Bridgehampton, 8.58, Pr. Off., 50; Cutchogue, S.S. Miss. Bd., 10; Greenport, *15; Mattituck, 5, Pr. Off., 10.50; Middle Island, 18.09, *1.10, Inasmuch Bd., 2.98, C.E., 3.82; Moriches, *5, Pr. Off., 40; Port Jefferson, C.E., 8.90, Jr. C.E., 15 75; Remsenburg, C.E., 2, Jr. C.E., 2; Setauket, 11.50; Southampton, 48.45, C.E., 6 55; Southold, 45.05; Westhampton, 6, Pr. Off., 16 66, Jr. C.E., 4.68, 359.54

LOUISVILLE, KY.—Hopkinsville, C.E., 20; Louisville, Covenant, 22.64, C.E. and S.S., 2.20; 4th Ave. 12.25, Children's Bd., 15; Immanuel, 5; Warren Mem'l, 100, Y.P. Guild, 15; Owensboro, 13; Shelbyville, Olivet Ch., 3, 208.18

LYONS.—Fairville, C.E., 3; Newark, 26.92, 29.92

MORRIS AND ORANGE, N. J.—Morristown, 1st, 200; South St., 150, 350.00

NASSAU.—Astoria, 17; Babylon, 10; Freeport, Pr. Off., 3.60; Hempstead, 25, C.E., 8.14; Huntington, 1st, 12, Pr. Off., 13.16, Y.L.S., 15; 2d, 11.50, Pr. Off., 13.16; Islip, 6, C.E., 19.24; Jamaica, 25, *21.50, Pr. Off., 12.60; Newtown, 10, *20, C.E., 15; Oyster Bay, 10; Smithtown Branch, 20, Pr. Off., 10.31; Springland, 9, 307.21

NEW YORK.—New York, Brick, 575; Central, Y.W.S., 20; Mizpah Chapel, 5; Ch. of the Covenant, 50; Ch. of the Good Shepherd, C.E., 11.18; 5th Ave., 600, *Special*, 31; 14th St., 20; 4th, 100; Harlem, Helping Hands, 25; Madison Ave., 231.13, C.E., 15; Morrisania, C.E., 20; Park, 25, Y.W.S., 25, Miss Jessup's Cl., 3.25, Individuals, 81.75; Phillips, 100; University Place, 25, *39.30, Evening Branch, 50; West, 250; West End, 25, C.E., 6.25; West Farms, 5; Broome St. Tabernacle, S.S., 10; Olivet, S.S. Miss. Ass'n, 25; Mrs. Alexander Maitland, 20, 2,393 86

OTSEGO.—Cherry Valley, 10; Cooperstown, 12.50, Bethlehem Star Bd., 2; Delhi, 2d, 9; Gilbertsville, 14.64; Hobart, 8.15; Oneonta, 8.75; Unadilla, 4.50, 69.54

ROCHESTER.—Brockport, 20; Charlotte, C.E., 2.06; Groveland, 13, Willing Workers, 35, Jane Ward Soc., 25, Church, 5; Ossian, C.E., 1.09; Rochester, Brick, 125; St. Peter's, 30; 3d, C.E., 12.75, 268.90

UTICA.—Boonville, 25, Th. Off., 6; Clinton, Th. Off., 31; Forestport, 4; Ilion, Th. Off., 14.31, Jr. C.E., 5; Kirkland, 5; Little Falls, Th. Off., 25.25; Lyons Falls, 23; New Hartford, 10.65, Th. Off., 4; New York Mills, Th. Off., 9; Oneida, Th. Off., 25; Oneida Castle, Th. Off., 14; Oriskany, Th. Off., 17; Rome, 50, Th. Off., 23, C.E., 17, S.S., 25; Sauquoit, Th. Off., 14; Utica, Bethany, Miss Gilbert, *Special*, 10, Th. Off., 20.42; 1st, 115, Th. Off., 51.12, Do Good Bd., 10, C.E., 30; Mem'l, Th. Off., 20; Westm'r, Th. Off., 50. Fisher Soc., Th. Off., 10; Vernon, C.E., 7; Verona, 32.63; Waterville, Th. Off., 12; Westernville, 10, S.S., 5; Whitesboro, Th. Off., 10; Utica Branch, 5, 745.38

WESTCHESTER.—Brewster, South East Centre Ch., 7, *3.15; Carmel, Busy Bee Bd., 3; Dobbs Ferry, 15; Katonah, *12 25; New Haven, Ct., 1st, 3, *8; New Rochelle, 2d, Ch. Off., 6.55; Peekskill, 1st, Jr. C.E., 3; Pelham Manor, 10; Sing Sing, 47.81; South Salem, 21.83; White Plains, 20; Yonkers, Dayspring, *10; Yorktown, 25, 195.59

MISCELLANEOUS.—Atlanta, Ga., Miss Emma Roberts, 5; Brooklyn, N. Y., Miss A. W. Hollenback, 25; Mrs. D. C. Blair, *Special*, 10; Coll. at Prayer Meeting, 7.20; Friends, 5; Rev. and Mrs. Chauncey Goodrich, *Special*, 10; Int. on Deposits, 49.79; N. Y. C., Adams Chapel Coll., *Special*, 30.50; Partial Proceeds of Legacy from Miss Maria West, 4.50; Mrs. H. R. Potter, 20, 166.99

Total,	$6,089.41
Total since April 1, 1898,	32,366.87

MISS HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Avenue, N. Y. City.

MRS. HALSEY L. WOOD, *Asst. Treas.*,
156 Fifth Avenue, N. Y. City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month ending Jan. 24, 1899.

AUSTIN.—Ft. Davis, C.E., 5; Galveston, 4th, 2.50; Pearsall, 2; San Antonio, 4.50, $14.00

CHOCTAW.—Atoka, 5; Krebs, 2; S. McAlester, 2.89, 9.89

EMPORIA.—Emporia, 1st, C.E., 35 00

KANSAS CITY.—Butler, 5; Clinton, 3.50; Creighton, O.B. M.S., 4; Independence, 8; Kansas City, 1st, 31.71; 2d, 169.55; 5th, 18; Linwood, 3.05; Knobnoster, 3; Osceola, 5.60; Sedalia, B'r'dway, 5.08; Central, 14.70; Sharon, 4; Vista, 1.50; Boyd Logan's Mite Box, 75 cts., 277.44

LARNED.—Burrton, 2.10, Mrs. W. H. Wilson, 5; Freeport, 7.50; Garden City, 7.05; Hutchinson, 7.55; Synd. Coll., 31, Y. L.S., 7.93; Halstead, C.E., 2.35; Lyons, 7, C.E., 8, Jr. C.E., 7; McPherson, 4.80; Pratt. 50 cts., C.E., 1.75; Syracuse, 5; Sterling, 6.50; Spearville, C.E., 5.28, 116.31

OKLAHOMA.—Edmond, C.E., 2.55; Guthrie, 27.36, 29.91

OSBORNE.—Calvert, Mrs. Bieber, 1.75; Colby, 3; Hays City, 1.75; Oakley, 1.20; Phillipsburg, 2.23; Russel, 1; Wa Keeney, 1.65, 12.58

OZARK.—Bolivar, 8; Carthage, Westm'r, 6.85; Greenfield, 3.34; Fordland, 3.85; Joplin, 18 34, C.E., 2; Jasper, 3.70; Neosho, 8; Ozark Prairie, 2; Springfield, 1st, 14, Y.W.M.S., 10.85; 2d, 3 08, Jr. C.E., 2 50; Mt. Vernon, 3.41; Lockwood, 2.83; Webb City, 7; West Plain, 7.40; White Oak, 2.50, 109.65

PALMYRA.—Bethel, 95 cts.; Brookfield, 3.25; Hannibal, 17.75; Louisiana, 1.80; Macon, 1.44, Jr. C.E., 2; Moberly, 6.37; New Cumbria, 1.31, 34.90

PLATTE.—Carrollton, 5; Grant City, 5.25; King City, Jr. C. E., 2.13; Maryville, 32.28; Parkville, 11.48; Concordia, C.E., King's Messengers, 3.50; St. Joseph, 3d St., 50 cts., Jr. C.E., 2; Westm'r, 26.75; Stanberry, 3.36; Tina, 2, 99.25

ST. LOUIS.—St. Louis, Ch. of Covenant, C.E., 10.40; Menard St. Miss., C.E., 3.42; Zoar, 9, 22.82

SEQUOYAH.—Ft. Gibson, C.E., 2.50

TOPEKA.—Clay Center, C.E., 20; Edgerton, 5.50; Junction City, C.E., 22; Lawrence, 6.50; Leavenworth, Jr. C.E., 4.29; Manhattan, 1st, 5; Oakland, 85 cts.; Topeka, 1st, 25. Y.W.M.S., 2.40, C.E., 26; 3d, C.E., 7.50; Westm'r, 7.13; Wamego, Miss Kate Merpodden, 5, C.E., 5; Vinland, 6.90; Miss Hattie Cortelyou, 3. 152.07

TRINITY.—Albany, Matthews' Mem'l Ch., 33.25

Total for month,	$949.57
Total to date,	5,020.76

MRS. WM. BURO, *Treas.*,
Jan. 24, 1899. 1756 Mo. Av., St. Louis, Mo.

DATE DUE

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